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J. B. Chapman (Editor)
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The Preacher's MAGAZINE

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Some Precepts for Preachers

1. Preaching without emotion is not preaching, but beware of the cheap substitute. Synthetic unction may impress simple souls, but it corrupts the preacher.

2. Remember Peniel and wrestle with the great themes, even if they throw you. Jacob was not Israel until he shrank a sinew.

3. Be loyal to your text. Be aware of the context; if you leave it, be courteous and ask permission. Possibly the writer had bigger thoughts than your own.

4. There is always water if you bore deep enough.

5. Motorists and preachers should remember that the aim is not to cover the ground, but to see the country and seeing, love.

6. Illustrate; but don't illustrate the obvious. One good illustration is worth ten bad.

7. The well is deep, and you must have something to draw with. But there is no need to make people drink out of the bucket, still less to chew on the rope.

8. In preaching—no demand without the gift; no diagnosis without the cure. One word about sin; ten for the Savior.

9. Irrelevance is sometimes an infirmity; usually it is a sin.

10. Emotion arises out of the truth. Emotionalism is poured on to it.

11. Listen before you speak. See before you say.

12. Aim at being independent of the Concordance, but do not disdain it until you are.

13. Love simple speech as much as you hate shallow thinking.

14. Polysyllables are not the sign of profundity. Often they are the cloak of poverty, bought at a jumble sale.

15. Never talk *down* to your audience; they are not there.

16. Beware of the abstract noun. The abstract puffeth up, the concrete buildeth up.

17. By your consonants people will know what you say; by your vowels where you come from.

18. Be audible, but don't shout. Clearness carries farther than clamor.

19. Be sparing of gestures, but do not be a post or a robot. If your hands can talk, let them; if not, give them a rest.

20. Be not like the brook; pause sometimes.

21. One cannot always finish, but one can always stop. If the flow ceases, do not dribble.

22. *A preacher's damnation*: "He spoke of great things and made them small; of holy things and made them common; of God and made Him of no account."—W. R. MALTBY, in *The British Weekly*, London.

The Preacher's Magazine

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J. B. Chapman, D. D., Editor

D. Shelby Corlett, Managing Editor

Address all contributions to The Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

That Indefinable Quality

By the Editor

THERE seems to be no word that fitly describes that quality in a public religious service that redeems it from the commonplace and makes it interesting and helpful. It is somewhat like the boy's definition of salt, which he said, "Is that which makes food taste so flat when you do not have any of it in it."

Just a few days ago I sat in a meeting as a sympathetic member of the congregation. The meeting was really quite faultless. The singing was good, the service was well directed, and the sermon was orthodox. There was really nothing that one could criticize, and yet there was something intangible lacking. In this particular instance it may have been I who was "off color," and perhaps others did not feel as I did. But we have all been in meetings like that, and if this was not one, at least we know there are such, and it is not enough for us to just make the passing observation and let it go at that. It is one of those things that ought to have a remedy, and the remedy ought to be within our reach.

In the first place, there may be something in the background that brings about a situation like this. When William Booth commenced his revival work in England, he soon ran across instances of fanaticism in which people talked the meetings to death or worked up demonstrations they did not feel. Booth, afterward General Booth of the Salvation Army in that straightforward manner which was normal with him, proceeded to rebuke the extremists, and to stop the symptoms of fanaticism which he saw. His efforts were too effective, for he discovered that not only the extremists were stopped, but all liberty was dampened, and the meetings lost that element of spontaneity which is so essential to success in spiritual progress and the promotion of revivals. So Booth changed his tactics and commenced to "meet fire with fire," and he found that genuine spiritual demonstration is a better governor of shallow extremes that direct restraint. It is always

difficult to choose between two extremes; but if it must be either "too much demonstration" or too little, too much, properly directed and discriminated is the better of the two; for there is nothing much deader than a dead religious meeting.

Then there may be a restraint on the part of the leaders that is too apparent. That saying, "Get the iron hot, but keep the hammer cool," has no proper application to religious meetings and their leaders. The case is the opposite, for it is not often that the meeting can reach the full tide of the leaders. If there is to be fervor among the people, the leaders themselves must be boiling hot. If there is to be liberty among the people of God, those who are in places of prominence must themselves be fully free. It is more important that the preacher should be free, unctuous and spiritual than that he should be accurate and intellectual. There is no reason why he should not be all there, but by all means he must be sincere and free.

And besides these it is possible that the meetings have become too conscious of "clergy and laity" relations, so that the people think of the meetings belonging to the preacher, and they do not accept their responsibility nor claim their privileges. In such matters as these it is often difficult to discern causes and effects, but without attempting to settle this question, it is observed that it is much better to have a singing people than to have a fine choir, and better to have a giving people than to have a rich man who is willing to pay the bills. "A church debt is better than a church endowment."

Going back again to the idea of "That Indefinable Quality," I have been in a meeting where the preacher was limited and the sermon of moderate strength; the singing was ordinary, and the arrangement of the service somewhat faulty; nevertheless, there was that something in the service that saved it from flatness and gave one the suggestion that something was going on. And this was not just an occasional service at the climax of a protracted meeting, but was the usual status—the situation the regular attendants expected. Such a church is a successful church, and such a preacher is a desirable leader.

To close without some practical suggestions would be to nullify the purpose of this editorial. Dr. A. M. Hills once said he spent four years in college where it was commonly known that he planned to be a preacher, and three years in a seminary where he was a theological student, and that in all those seven years he could remember of no instance in which an instructor or other adviser said plainly, "The baptism with the Holy Spirit is the principal qualification for preaching the gospel." And I would, I think, be remiss if I went any farther without saying that the principal quality that distinguishes a standing and a falling meeting is the presence and power of the Holy Spirit.

But experience has taught us that the Spirit must be wooed to be won, and must be obeyed to be retained. Back of all that public reward which

is so much desired is that secret preparation which we are so likely to leave out. A company of American tourists once came to Spurgeon's tabernacle in London an hour before time for the service to start and were looking about the great building with considerable interest. A man approached and asked if they would not like to see the "heating plant," and when they said they would, he took them to a room where at least four hundred people were in earnest prayer for blessings upon the meeting to start at the end of that hour. That interesting guide was Spurgeon himself, and that "heating plant" was the greatest factor in the work which he carried on in the world's greatest city so many years.

After this essential preparation which is to involve the people as well as the preacher, comes the necessity of having a well-planned service. The preacher should know where he is going and where the meeting is going even before the service starts. If the Holy Spirit breaks into the order, it is easier to revise an expected order than to bring order out of chaos. And if the expected order is interfered with, the preacher must eliminate and revise and charge up against himself whatever time is appropriated. The preacher who must "do justice to his subject," no matter how late the time of his beginning will soon find the people disposed to give him the time right from the start. And even when the schedule goes through, it is well to "hide the skeleton," and to avoid the appearance of too much form. I know the argument for printed schedules, but I do not believe they prove themselves true in the test. It is well to have a schedule, but to advertise it so that any variation is known is to check spontaneity before it is born.

Dr. Walker, that prince of preachers, found that an illustration which could be picked up at the moment was far more effective than any story from books or any quotation from past experience. It is probably not advisable for too young a preacher to emulate his example, but he can at least seek to lean in that direction. Once in the camp meeting at Bonnie, Illinois, Dr. Walker was preaching on "Testimony and Fruit." Just at the climax of the sermon, a thoughtless hen came out from under a bench over at one of the front corners of the tabernacle cackling vociferously. The occurrence might easily have nullified the effect of the sermon, but quick as a flash, Dr. Walker pointed to the hen and said, "That is all right for her to testify, provided only that she is telling the truth, and that the fruit will show it so." Hurrying over to the corner, he came out soon with the freshly laid egg which he exhibited to the crowd, and then he clinched his thought with force and effectiveness.

Liberty must never be allowed to deteriorate into license, joy must not descend to mere fun, shouting and rejoicing must not give way to passing and meaningless noise, spontaneity must be prayed down and not stirred up. But after all is said, preacher, you and I are not complimented by the fidelity of those who would "come anyway," so much as by the presence and co-operation of those who are with us because the meetings are vital and interesting. We cannot compete with the theater and the picnic in spectacular appeal, but we can have meetings that will vie in interest with any gathering whatsoever, and especially with those who themselves take part in the proceedings as helpers and co-laborers.

Thoughts on Holiness

Holiness Symbolized

Olive M. Winchester

Behold, the veil of the temple was rent in twain, from the top to the bottom (Matt. 27:51a).

IN THE Old Testament not only was holiness taught by precept, it was also inculcated through types and symbols. Standing pre-eminent among these was the tabernacle and its worship, and in this connection the most holy place was the most significant. In this inner sanctuary enshrouded in darkness was the Ark of the Covenant which contained the tables of the law; the covering for this sacred structure was called the mercy seat which set forth the truth that mercy covers wrath. Then above were the cherubim which ever symbolized the divine presence.

Hither into this sanctuary came the high priest only and that too once a year, after he had offered a sacrifice for both himself and the people. Moreover, as he entered in, he carried incense from off the altar of incense. Thus the admission to the most holy place was limited under the old dispensation, but under the new all such barriers were removed.

ENTRANCE INTO THE HOLY PLACE THROUGH ATONEMENT

In studying this particular feature of Old Testament symbolism, we notice that entrance into the holy place was permissible only after atoning sacrifice was made. Thus also in the new covenant

there is only one way by which man can enter into the divine presence and that is through the atoning sacrifice made by Jesus Christ. Jesus Christ is the door, and all who seek to enter in through other mediums are thieves and robbers.

The offering made by Jesus Christ was not only for the sins of the people but also for *the sin*. When John the Baptist saw Jesus coming to receive the ordinance of baptism at his hand, he exclaimed, "Behold, the Lamb of God that taketh away the sin of the world." Here the singular of the word is used which denotes the state and condition of sin in the heart of man rather than overt acts of sin. If man is to enter the divine presence, he must needs have his heart purified from all sin. The promise is, "Blessed are the pure in heart, for they shall see God." The thought would seem to be in this passage that the experience is one of present realization which will necessarily lead to future blessedness, but primarily relates to this life. Man is to see God now; he has the glorious privilege of entering into the most holy place, for the veil of the temple has been rent in twain. This took place when the atoning work of Christ was finished.

This privilege is given to all. In the olden days not even the priests could enter this inner precinct, only the high priest. But now no mediating priesthood intervenes, and each individual has the privilege of access into the divine presence. Thus the atoning work of Christ opens for us the door of entrance where the Shekinah glory dwells.

ENTRANCE THROUGH PRAYER

Before the closed veil into the most holy place stood the altar of incense. This with the other articles of furniture in the holy place signified the relation of the people to God. And the particular import in this case was the relationship of prayer.

Prayer has ever been the medium of approach of man to God. From the early days down through the ages man has come not only with burnt offerings and sacrifices but with words of prayer upon his lips. Not only in the general matters of life is prayer the medium, but also in particular.

More especially is prayer the expression of need when it comes to the seeking of personal experiences. We behold the despised publican crying out, "God be merciful to me a sinner," and returning to his house justified. So when one enters the realm of heart purity, it is only through prayer that he can realize the experience.

This prayer must have the poignant effect of purging fire symbolized by the coals of fire carried with incense as the high priest entered the most holy place. Before one can realize with full response the glory of the divine presence there must be agonizing prayer for deliverance from the inbeing of sin and for a complete death of self. While God can hear us in our most feeble cries, yet it seems that we cannot come to the end of ourselves, unless we wait in the intensity of intercession. Doing this we find that God manifests himself unto us and we behold the glory of the Lord.

ENTRANCE TO ABIDE

No doubt the high priest looked forward to the day of atonement when this supreme privilege would be his. Throughout the whole year he waited for its return again when he would put on his linen vestments and prepare the sacrifice and go within. But all too soon it was over and he must be content to do as the other priests did, to worship only within the holy place instead of the inner court of the sanctuary.

Perhaps he often related the sacredness of the experience of that moment when he came within the divine presence; he may have frequently mentioned it to the other priests and added that he longed for the coming of the season of the year when he might return again. Nevertheless whatever might have been his longings, the opportunity came only once a year.

But when the veil was rent in twain and Christ ascended up on high ever living to make intercession for us at the right hand of God, then not only could each and every man enter into the holy of holies, but he might also abide there. This privilege was not a Mount of Transfiguration wherein one might catch glimpses of spiritual truths and beings, but constituted a place where in deed and in truth one might build tabernacles.

Occasional experiences in relation to God are of inestimable worth, but much more so is the abiding reality of His presence with His people, and this provision was afforded when the work of redemption was completed. Man no longer needs to find that his religious life is one of intermittent experiences, but he may receive the Divine Comforter who will abide with him forever. Surely he who is least in this present dispensation has far greater benefits than he who was supreme in the Aaronic priesthood.

Thus by similarities and contrasts we catch the vision of truths foreshadowed in the sanctuary of the Israelites. To the Jew these rites and ceremonies expressed the acme of religious worship and he lost sight of their typical nature. Even Jewish Christians after the first joy of their faith had been through the fiery trial of suffering and persecution wondered whether there was not greater reality in these Jewish rites than in the humble form of worship observed by the Christians; but the writer of the Epistle to the Hebrews clearly sets forth the greater efficacy of the sacrifice of Christ and its dynamic work in the heart of the individual.

The holy of holies is open for all. Christ has made the one supreme offering; this stands complete. Man's part is through prevailing prayer to appropriate these blessings that await him there, and if he thus enters in, he may find an experience that ever will be an abiding reality in his life. He may abide under the shadow of the Almighty. While at times there may not be the same sensible realization of the divine presence, yet faith will ever recognize its reality and know that the glory of the Lord ever abides with those who trust.

The Second Rest

Sanctification—Soul Rest

Peter Wiseman

There remaineth therefore a rest to the people of God (Heb. 4:9).

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light (Matt. 11:28-30).

A SECOND REST

YOU WILL notice at a glance that these passages suggest a second rest. There are two rests mentioned, one is obtained by coming to Christ, the other is obtained by going with Christ and learning of Him. The first is from the guilt of sin, "There is therefore now no condemnation to them which are in Christ Jesus"; a rest from the dominion of sin; "Sin shall not have dominion over you"; a rest that a good biblical experience saves us. The second rest is from those characteristics which are opposite to the meekness and lowliness of the wonderful Christ, such as pride, self-will, and all that belongs to the carnal evil tendency. It is a deeper rest than the first, properly designated as "the second rest."

*Breathe, oh breathe Thy loving Spirit
Into every troubled breast;
Let us all in Thee inherit;
Let us find the second rest.
Take away our bent to sinning;
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty.*

This is quite in line with the teaching of the Hebrew letter. Note, first of all, the fact of their Christian standing. They were called "the holy brethren," "partakers of the heavenly calling." To read the epistle carefully is to be convinced that the writer was writing to Christian people, a people who knew God, a people who could rejoice in persecution, take joyfully the spoiling of their goods, knowing that they had in heaven a better inheritance.

On the other hand, they were troubled with unbelief (3:19), babyhood (5:12), besetments (12:1), a root of bitterness (12:15), and other evidences of carnality. They needed the experience of entire sanctification.

A REST TO THE PEOPLE OF GOD

"There remaineth therefore a rest to the people of God" (Heb. 4:9). "Learn of me, . . . and ye shall find rest to your souls." It is to God's people, not sinners.

*Ye who know your sins forgiven,
And are happy in the Lord,
Have you read that gracious promise
Which is left you in His Word:
I will sprinkle you with water;
I will cleanse you from all sin;
Sanctify and make you holy;
I will dwell and reign within."*

A REST FROM UNBELIEF

"They could not enter in because of unbelief" (Heb. 3:19). Unbelief kept the Children of Israel out of the land of Canaan. God wanted them to go up at once and possess the land. They said, "We cannot do it." God said, "Go up." They said "We are not able." They were not able because they would not believe.

Unbelief is a traitorous enemy. It is the root of all evil: "Of sin because they believe not on me." It is a heart condition: "An evil heart of unbelief, departing from the living God" (Heb. 3:12). It is that within that would suspect God, question His ability and willingness to do this or that: "Why do these thoughts arise in your hearts?" Is God not capable of forgiving sins and healing the body? Why do you question Him in your hearts?

Unbelief strikes at the foundation of Christian character. It destroys love because it destroys confidence. "If our heart condemn us."

Unbelief paralyzes our powers. "They are too much for us. We cannot go up. It is not the time. Circumstances are not favorable. It is no use." This is the language of unbelief, and this is the way it talks in the unsanctified heart. It is a deadly enemy, and must be rooted out.

Unbelief shrivels the soul. It shrivels our spiritual capacity as well as our ability and power. "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able" (1 Cor. 3:2). When unbelief is destroyed it is natural for the soul to reach out to greater things, and believe God for them.

*Trusting is like breathing here:
Just as easy doubt and fear
Vanish in this atmosphere
In Beulah land.*

Unbelief is unreasonable; destructive, and not constructive. It requires proof where no further proof is needed. It requires a moral impossibility, and, in consequence, is unreasonable. Some person has well said, "Unbelief requires that kind of evidence which makes it impossible to doubt and hence salvation by faith is out of the question for it."

Unbelief leads to disobedience. It led the Children of Israel to tempt God, to lust, to murder, to merely eat, drink and play.

*Remove this hardness from my heart,
This unbelief remove;
To me the rest of faith impart,
The Sabbath of Thy love.*

A REST FROM WORKS

"He that is entered into his rest, he also hath ceased from his own works, as God did from his" (Heb. 4:10).

Yet there are those who are endeavoring to make it through to heaven by works. Their slogan is, "Do, do." It is work, work, work. There is, thank God, something better than this hopeless drudgery. There is "the work of faith, and the labour of love," without any idea of meriting heaven. We shall never get to heaven on our merit, for we have none. Sanctification is perfect rest in the benefits of the atonement, and the full assurance of faith, an assurance of heaven itself. Our work is from this or because of it. It is because of what Christ has done for us and in us. Yes, a rest from our own works, as God did from His. Wonderful!

A REST FROM SLAVISH FEAR

"There is no fear in love. Perfect love casteth out fear."

"The fear of man bringeth a snare." This fear got Peter into trouble, and it is responsible for a good many people's trouble. How many people have failed God because of the fear in their heart. We need to reach a place spiritually where we will not fear the face of clay. What a need there is of this.

A REST FROM PRIDE

"Learn of me, for I am meek and lowly in heart," and ye shall be saved from the opposite of meekness and lowliness. One of the first lessons after finding the Lord, and becoming a yoke-fellow, is a lesson of the meekness and lowliness of Christ. In our hearts we shall find pride, self-will, stubbornness and such like. Christ will teach us, reveal these things, and deliver us.

A PRESENT REST

"We which have believed do enter into rest."

If they could not enter in because of unbelief, they surely could have entered in had they believed. "The preposition *into* means motion toward a place as an object sought with subsequent rest thereupon. It is a faith project.

It is present rest, then, through faith. Faith springs forth on the basis of obedience to God's command, a laborious concentration of all our powers—body, soul and spirit—toward one great object, namely, deliverance from all sin through

Christ's atonement. This, we believe, is the meaning of Heb. 4:11, "Let us labour therefore to enter into that rest."

Faith brings the victory. It brings it now. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). First faith, then rest.

(To be continued)

When

Should a Preacher Move?

E. O. Chalfant

THE cause of God should be made first in all our planning and thinking. Personal interest should always be last. This is the Christian rule regardless of place or position. When any preacher fails to produce reasonable results in a given field, he should move.

It makes little difference as to the age of a man; how old or how young is not to be taken into consideration. Uncle Bud Robinson was a useful man at the age of eighty. I had him just last year and he was never more effective during the twenty years that I have used him than he was then. I know men less than thirty who, after having tried several times under reasonable circumstances, fail.

I am using the word failure here and not going into the various causes or reasons as to why men fail, other than to say they fail to produce results in their given field. People know when preachers fail. The laity are not unreasonable. It is a common experience to hear it said by laymen on the Chicago Central District, "I am tired of putting my money into churches and preachers who make no progress and produce no results."

After twenty years as District Superintendent, I find that laymen are fair and abnormally tolerant. And I must conclude that they have a right to expect results from preachers and pastors who are working under normal conditions.

Babe Ruth of baseball fame once drew a salary of \$80,000 a year. But when he went to bat twenty-one times without a hit he was let out. Notoriety and past successes did not save him to the game. The baseball association must have men who produce.

A leading salesman of the Southland has a group of men under him as salesmen. He meets them every morning at eight o'clock. If a man goes into a slump and cannot be pulled out of it, he is let out of the organization. They must have men who can sell, and excuses are not permitted. They have the goods that people must have and

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Archaeology and the Bible

Part Ten: The Veracity of the Old Testament

Basil Miller

TRADITIONAL testimony assigns the first five books of the Bible to Moses as their author. Through all the centuries in which the Jewish people were a separate nation, they believed that Moses wrote these books; even so today, though scattered through the nations of the world, they believe the same. Their traditions, monuments and all their history are woven together with this basic assumption.

It is the golden chain binding them with the past, with their history and with the patriarchs. For centuries they dwelt in the land to which Moses led them; and it could not seem possible that they, throughout all the ages, had been mistaken in that this great leader had brought them to their Promised Land and had written for them the beginnings of their history.

Moreover these five books came to us in the proper channels. If they had come to us in the custody of a nation whose history was not bound up with them, we would have reason to doubt their veracity. These writings were the basis of their national life; their religion for centuries had been directed by the writings of Moses; from the same source came also their legal and ceremonial laws.

1. *Citations of Pentateuch in Old Testament books.* Throughout the Old Testament citations are made to confirm the statements of the Pentateuch. In Isaiah there are more than two hundred forty allusions to the fact that the sentiments, the phraseology and the laws of the Pentateuch refer to Moses as their author; two hundred in Jeremiah; eighteen in Lamentations; eighty in Hosea; one hundred eighty in Ezekiel; sixteen in Daniel; nearly thirty in Joel; over fifty in Amos; four in Obadiah; fourteen in Habakkuk; more than twenty in Zephaniah; over thirty in Zechariah; and fifteen in Malachi. Should some of the references to the Pentateuch be questioned, still a large number are direct quotations from these books.

Of these references a few from Hosea and Amos will suffice to show their character: God raised up their sons as Nazarites; He brought them out of Egypt by a prophet, and preserved them by a prophet; had them dwell in tents as in the days of solemn feasts. Both prophets assert the existence of a covenant, a law of Jehovah, which the people had rejected, forsaken and transgressed. These transgressions date back to Baal Peor, and to the days of Gibeah and were continued through the time of the prophets. The people had abandoned Jehovah for idols and criminal lusts. Amos recognizes the custom of sacrifices, tithing and thank-offerings.

2. *Structure of Pentateuch indicates its source as Moses.* The structure, implications and allusions of the legislative portions of the Pentateuch indicate its contemporaneousness with Moses. The history of the first five books is intricately interlocked with the remaining books of the Old Testament. The burial place of Abraham has been invested with immemorial traditions. The Bethel of Jacob remains the Beitin of the native. Rachel's tomb was a landmark at the time of Samuel, Saul, and Jeremiah; and has never been seriously questioned until this day. The Pass-over has perpetually commemorated the last night spent in Egypt and remains to the present. The bones of Joseph accompanied the journey from Egypt and found their resting place in a parcel of ground, which scholars today accept as the original place, near the well which tradition in the time of Christ ascribed to Jacob.

From the neighboring hills, Ebal and Gerizim, where Joshua spoke to the assembled congregation as Moses commanded, travelers can still hear the commandments read antiphonally as in the days of Joshua. The Ark of the Covenant, constructed on the journey, retained its sanctity and was finally deposited in the Temple of Solomon. The brazen serpent which Moses made remained until Hezekiah broke it to pieces. Through all the vicissitudes and desolations of war, captivity and oppressions, the laws, commandments and ceremonies of Moses remained the constraining force of the people.

From the present time backward to the beginning there has been no reason to doubt that the Old Testament was derived from written sources based on contemporary records. As noted in a former chapter Abraham came out of that part of Babylonia where writing had been in use for two or three thousand years. It is not improbable that Abraham traveling from Babylonia to Egypt was in the habit of keeping records of his journeys. Abraham would naturally employ the cuneiform script, in use in Western Asia long before the time of Hammurabi, and the letters of Tel-el-Amarna show that oftentimes Hebrew was written in that script.¹ More than this we are certain that Hebrew was used in Palestine years before the time of Moses. In the Amarna letters more than one hundred Hebrew words appear and more than this many of the places of the same are Hebrew names. In the geographical lists of the kings, Thothmes III and other kings of Egypt, we find more than thirty Hebrew words, the names of cities in Palestine and Syria which they conquered.²

¹ Winckler, *Tel-el-Amarna Letters*.

² Wilson, *Is the Higher Criticism Scholarly?* 16.

3. *Old Testament chronology and profane history.* The general scheme of chronology given in the Old Testament corresponds with that of profane history—from Abraham (*circa* 2000 B.C.) to Darius II (*circa* 400 B.C.). From both the Bible and profane history we learn that from the time of Abraham to that of David, Egypt is recognized as a predominant power, and to the days of Solomon she was looked upon as an enemy of the Israelites. In the same time we see the Babylonians occupying an important place in the Far East; and the Hittites, Amorites, Moabites, Edomites and Damascus in the intervening section between Egypt and Babylonia.

In the period between 1000 B.C. and 625 B.C. Assyria has become the chief power among the nations, with Babylon of secondary importance. Egypt is a subject of Assyria. Between Babylon and Egypt, during the first of this era, the Hittites are flourishing. Moreover the distinction between Samaria and Judah is clearly recognized.

During the period from 625 B.C. to 400 B.C. Babylon is the leading power until it is conquered by Cyrus for Persia. Egypt as a world power disappears from history. The Hittites, Damascus, Israel and Judah have ceased to exist as independent powers or nations.¹

The rulers of powers external to Palestine are mentioned in their proper places in the Bible. Chedorlaomer, Hammurabi—the Amraphel of Genesis—and Arioch lived about 2000 B.C.; Tiglath-pileser, Sargon, Sennacherib, Esarhaddon, Kings of Assyria; Merodach, Nebuchadnezzar, Belshazzar, Kings of Babylon; Cyrus, Darius, Xerxes and Artaxerxes, kings of Persia; are all found in their proper historical spheres when mentioned in the Bible. Moreover in the documents of Assyria that mention the kings of Judah and Israel, the kings of the two powers are always found in their proper ages.

As corroborative evidence of the veracity of the Old Testament the strength of this argument cannot be assailed. Had the writers of the Old Testament book idealized the stories of the Bible, historical allusions would have in cases been incorrect. Critics may affirm that this is true, but when these cases are rightly investigated from the documentary sources these discrepancies disappear.

4. *Transliteration of proper names.* Dr. Robert Dick Wilson of Princeton Seminary, the master of over forty-five languages that throw light upon the Bible, says, "An extraordinary confirmation of the careful transmission of the Hebrew documents from their original sources lies in the exact manner in which the names of the kings are spelled. The twenty-four names of the kings of Egypt, Assyria, Babylon, *et al*, contain one hundred twenty consonantal letters, of which all are found in the same order in the inscriptions of the kings themselves, or in those of their contempor-

aries. That the Hebrew writers should have transliterated these names with such accuracy and conformity to philological principles is a wonderful proof of their thorough care and scholarship and of their access to the original sources."¹ The writers must have lived during the ages or the nearby ages of the kings to have access to the original sources. "This can be accounted for" he continues, "humanly speaking, only on the grounds that the authors of the Hebrew records were the contemporaries of the kings they mention, or had access to the original documents; and secondly that the Hebrew writers were good enough scholars to transliterate with exactness; and thirdly that the copyists of the Hebrew originals transcribed with conscientious care the text that was before them."

5. *Foreign influence indicated by foreign words.* It is a principle true to early history that the words of one nation that influences another will be incorporated into its language. Those inscriptions that were written in Northern Syria during Assyrian times bear evident marks of Assyrian and Hebrew words.² The Egyptian papyri from Persian times have Egyptian, Persian and Babylonian words in them. If such is the case we would naturally expect the same rule to hold true with reference to the Old Testament. As a nation influenced or had a peculiar relation to the Hebrews, the words of that nation ought to be incorporated into the writings of the Old Testament. We should thus expect that the early account of Genesis would contain Babylonian words; for these records first originated in Babylon. Such is the case. Abraham was from Babylon and in the records of his age Babylonian words appear. The accounts of the creation and the flood contain Babylonian words. The record of the age of Joseph naturally contained Egyptian words. The records of Solomon's time have Indian Assyrian and possibly Hittite words.

Persian words come in with the conquest of Babylon by Cyrus, and are frequent in Daniel, Ezra, Nehemiah and Esther. Only one or two Greek words are found in the Old Testament and these are possibly names of musical instruments. One verse in Jeremiah and about half of the books of Ezra and Daniel are written in Aramaic. This is all we could expect since the Egyptian papyri and the records of Babylon show that the Aramaic language had become the common language of Western Asia and particularly of the Jews during the times of the events narrated in these books.

Hence we see the evident traces of the nations that are mentioned in the Old Testament upon the writings composed in their respective times. The Bible surely was prepared under the guiding hand of the Lord, written by men who lived during the periods they described, else how could these foreign words have crept into the Hebrew language in the order that they have?

¹ *Ibid.*, 19.

² See Cooke, *North Semitic Inscriptions*.

¹ Wilson, *Is the Higher Criticism Scholarly?* 16-17.

If, as the liberalists would have us believe, Jonah, Joel, the Psalms, the Song of Solomon, the so-called Priestly Code of the Pentateuch and the other writings which they assert were composed between 500 and 164 B.C., had been written by the author of the Book of Ezra, during the period when the Persian influence was at its height, numerous Persian words should have appeared in these books. But contrary to our expectations such is not the case. And why should the only Babylonian words in the Pentateuch be those in the story of creation and the flood, which were carried by Abraham from Ur of Chaldees? The supposed Greek words that are found in Daniel are often used by the critics to militate against this line of argument for the veracity of the Old Testament.

But the few words that are found in Daniel are not proved to be Greek words, and if they be such, they are only the names of musical instruments. From 1000 B.C. there had been an active commerce between the Semites and the Greeks. Greeks had early settled in Egypt and possibly thousands had been taken captive into the valleys of the Tigris and the Euphrates. For Sennacherib about 700 B.C. had conquered a Greek fleet and carried it to Nineveh. Naturally as the Greeks were carried into Babylon and Persia their instruments were brought with them, and thus these words are found in Daniel.¹

7. *Serious questions for critics.* Dr. Wilson asks a few questions for those to answer who doubt the veracity of the Old Testament.

(a). If Exodus 20-24 and Deuteronomy were written during the periods of the kingdoms of Israel and Judah, how can we account for the fact that the king is referred to but once? Why should these passages make no reference to the house of David, and place its emphasis upon a warning against returning to Egypt?

(b). If these laws were prepared during the Exile, why do they never mention Zion or Jerusalem as the place where men ought to worship? Is it not because they were written hundreds of years before these places were named?

(c). Why does the temple receive no mention whatever, but is cast aside for the consideration of a "mythical" tabernacle which the critics who doubt the truthfulness of the Old Testament say was never built? Why if this plan was devised in Babylon during the Exile should it show resemblance to Egyptian rather than to Babylonian places of worship?

(d). If the Priest Code was made at Babylon, and that fictitiously by scribes with no foundation in truth or history, why does it make mention and place emphasis on the shedding of blood, while it is doubtful that any reference is made in Babylonian religious forms to the shedding of blood, and no Babylonian word corresponds to the Hebrew word for altar? All the names of the articles for priests, the stones for the breastplates, for the

sacrifices, for the altar, for sins and the removal of sins differ altogether from the Babylonian. Whereas had this been surreptitiously written in Babylon during the Exile the words of Babylonian usage in the temple and in the religious ceremonies would have been used.

(e). If the ceremonial law was written by Ezra between the years 500 and 300 B.C. at a time when the Persian power was supreme, why is it that there is an entire absence of Persian words from the priestly document? Why should there have been Persian words in the other compositions of Ezra and his contemporaries and none in this which the Bible says Moses wrote and which the critics affirm Ezra or some other ready scribe wrote during the period of Persian influence?

(f). If the ceremonial law was written after the Exile, when all Jews were speaking the Aramaic, why is it that the law is written in a Hebrew that has no Aramaic words and that differs from the language spoken after the Exile?

8. *Authenticity of the Old Testament.* In conclusion Dr. Wilson writes, "I have come now to the conviction that *no man knows enough to assail the truthfulness of the Old Testament*. Whenever there is sufficient documentary evidence to make an investigation, the statements of the Bible in the original text have stood the test." Thus writes one of the greatest Old Testament scholars of our age.

Indeed the very marks of truthfulness are in evidence throughout the narratives from Genesis to Malachi. We can believe the Bible for it bears unmistakable signs of being the work of God, inspiring men to write His commandments. This evidence for the veracity of the Old Testament is cumulative. Archaeology substantiates its claim of veracity; the first chapter of Genesis stands the tests of science; the text of the Old Testament in the words that have influenced it, in its corroboration of profane history, in bearing the marks of contemporaneity with the events chronicled, all afford evidence of its veracity.

Jesus places His sanction upon the Old Testament. Throughout the Old Testament are found prophecies that are fulfilled only in Jesus. The Bible itself testifies that it is from the hand of God; for over twenty-five hundred times such expressions as denote that God commanded the writers to write, or that "God said" are found in the books of the Old Testament alone. If the Old Testament is not inspired, untrue, if the history is not based upon contemporary records, if it is not written during the ages that it assumes or states that it was, if later scribes fabricated the works that Moses and David are said to have written, then the entire Bible loses its power, influence and authenticity.

The Bible is a unit; each part is so intricately bound up with the remainder that to lessen the inspiration, the veracity, or authority, or genuineness of any part will destroy the inspiration of

¹ Wilson, *op. cit.* 22-30.

the other parts of the Book. If the Old Testament can be shown to be a fraud, written surreptitiously, centuries after the events occurred and by writers of a later date who wrote under the *nom de plume* of the great heroes of the race, then the New Testament is of no more value than the Old, for the Old is bound to the New by that golden chain of prophecies concerning Jesus. And the laws of God progressively unfold until they find their fulfillment in the sacrifice of Jesus on the cross, and by the types of the Old that point forward to the New. The New Testament is also linked with the Old by that chain of the sanction of Jesus and the apostolic writers. The principles of the New are involved with an acceptance of the truths of the Old Testament.

The sin of Adam and the atonement of Jesus to free from sin, the Holy of Holies and the coming of the Spirit, with the rending of the temple veil in twain, connect intricately each Testament with the other. God is the Author of both. One is as inspired as the other; and if one is uninspired then by the same mode of reasoning neither is the other.

The Prophetic Ministry

Lewis T. Corlett

GOD has had a prophet for almost every dark hour of history. Sometimes it was an outstanding national figure, while at other times it consisted of a prophetic ministry in which a number of persons co-operated. The darker the hour, the greater the uncertainty and more intense is the perplexity of the people and the more important that the voice of the prophet be heard in the land.

The prophet is more than a foreteller, he is a declarer of God's way out of the perplexity of the day; he is the messenger of God carrying the light to direct the wanderer in the dark. One modern writer has said, "What is lacking in the modern pulpit is the 'Prophetic Note.' It comes only from the consciousness that we have a message of truth for the world's need laid on us as a divine charge, without which men are wandering sheep. It was the 'burden of God' on their hearts that gave the prophets and apostles their flaming boldness, that robbed them of any fear of man, any foolish apologetic, and any laming self-distrust. They faced kings, and scholars, priests and people, conscious only that all men, without distinction, needed the saving grace of God."

Today, in the uncertainty and unsettled conditions people are listening for a messenger with a tone of authority borne out of superhuman conceptions and supernatural relationships. The characteristics of this type of messenger are worth our consideration.

A minister becomes part of God's prophetic ministry because he has the consciousness of a holy calling that he is God's man, called to do God's work, a servant of righteousness. A real true prophet has not only this sense of consciousness but an appreciation of his exalted mission as an ambassador for Christ. There is not the feeling of compulsion or of forced ministry like Jonah gave to Nineveh; it is a service of joy out of appreciation for what God has done and in fellowship he constantly enjoys with his Master.

Another characteristic of the prophetic ministry is that it is a clear-sighted ministry. It is inwrought through faith in an all-powerful God. This brings an insight into divine revelation that sees God's purpose at all times. While the minister may not understand the details of God's plans at all times, God's purpose is always clear to him. There is a definiteness in his message, a certainty in the goals presented, a positiveness regarding the direction that he and all men should travel. It is so clear that as a prophet he becomes a true leader who does not seek to move with the crowd but moves in advance. He is always clear in his personal bearings, definite in his location to God and positive in his service and authoritative in his message. Like Haggai and Zechariah he is able to diagnose the problems of his day, awaken and arouse a sleeping people to action and have the rebuilding of the temple completed.

The prophetic ministry is one that is born of faith in a living God and one that is borne out on faith. Regardless of how others may draw back or question, he must move ahead with the certainty of seeing Him who is invisible. Malachi faced this problem in his day. An indifferent people said, "It is a vain thing to serve the Lord," or in modern parlance, "What are we getting out of religion?" Malachi had a faith beyond the indifference and carelessness of his people and saw God. He told the people that their God was One who did not change and that was the reason they were not consumed. Also he had so much faith in God that he challenged the people to test Him. He literally said, "Come up on the plane where I am and you will see a God who invites you to 'Prove me now, saith the Lord, and see if I will open the windows of heaven and pour you out a blessing which you will not be able to contain.'" The prophet is a messenger of faith to lift the people to God's point of view.

The prophetic ministry is a courageous ministry. The messenger of God must be bold with the courage of conviction. He must not be rude, and purposely give offense, but he must not be like many preachers who start out to be tactful and end with being tasteless. He must have the courage to obey God regardless; not like the prophet who was sent on a mission to denounce Jeroboam and his altar at Bethel. He made the journey and God protected him from the wrath of Jeroboam only to let an old prophet sidetrack

him from divine orders. He turned back to eat with the prophet and on his return a lion met him in the way and slew him. The prophet obeys divine orders regardless of what other ministers are saying or doing.

A writer in a magazine tersely put it, "God is on the lookout today for a man who will be quiet enough to get a message from Him; who will be brave enough to preach it, and honest enough to live by it." The prophets of old had their spells of discouragement but arose again and again to courageously carry out God's plan and message. "We are not here to counteract the spirit of the age, and many an Elijah, collapsed under the juniper, must be hidden at Horeb to learn to listen to the still small voice." But when he hears God's orders again he is ready to carry them out.

The outstanding characteristic of the prophetic ministry is that of passion—they are heralds of a passion. Like Jeremiah of old their heart is broken, their eyes become a fountain of tears to weep over the slain of the daughter of the people. In fact, running through the writings of the prophets is a strange combination. Practically every time they were called upon to pronounce judgment on the people in vindictive terms they joined to it a message of hope and promise of deliverance. Paul, in writing to the Corinthians, explained his ministry which at times to them seemed to make Paul beside himself, as one which was under the constraint of love, "for the love of God constrains [overmasters] me." That was the driving force of the great apostle, love to God and for man. A book on the life and work of Winston Churchill is titled, "Blood, Sweat and Tears." That should be said of every one of God's messengers. They must not bow at the shrine of statistics or burn the incense of palaver at the altar of position, but overmastered by the love of God go out to serve the best interests of the kingdom.

The rewards of the prophetic ministry are unique. Too many ministers have their reward in the joy that Christ discouraged, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10: 20). The history of the prophets reveals that they received very little enjoyable reward in their lifetime. During life they had misunderstandings and the dungeon like Jeremiah, lions' den like Daniel, Isaiah was sawn asunder, John the Baptist had prison and his head presented to a devil-possessed woman, Jesus received His cross, Paul endured hardships of every nature and ended at the chopping block; Huss was burned, Luther had to hide from his enemies; Wesley had closed doors and was maligned by his wife and others; Bresee had to say "Goodbye" to ecclesiasticism and go out under the stars; Jernigan and others of our early leaders did likewise. Their reward was not always apparent.

One of the outstanding points of reward is like that Ezekiel was assured of when he started to

preach to the Jews in exile: "The people will know that a man of God is in their midst" (Ezek. 1:7). While it is true some have enjoyed part of their rewards on earth yet most of the applause that has been given God's prophets came in later generations. But, in spite of all hardships, they revelled in the reward that surpasses all earthly and temporal commendation, they labored with their eyes on the Master and when He smiled, all was well. They were content to wait for the future world to receive their crown.

Christianity

That Can Save the Modern World

J. Carey Campbell

THE present world conflagration is a world-wide revolution which began at the turn of the century. Forgetting history we say that nothing on this wise ever existed before; but just such world-proportioned shakeups have been the story of man's "progress."

We must admit that the Church has not been immune to revolution. In every tumult, however, God's people have had an uncanny way of sensing the need and pointing the way out. Churches have always profited by revolution; because in the filtering process, men of convictions have come to the fore, and the church in general has been purified. We often cut to the premise and say, "If everyone would mind God, all else would shape up." Of course this is our foundation, but from the point of God's will, we must work out salvation for this age with fear and trembling.

We ever owe to the past a debt which can never be paid. To Judaism we owe the fact that through this people God chose to enlighten the world in so many ways. Monotheism was first emphatically brought to the world by them; and this race carried over to our age ethics in conduct, the simple life, and social justice. When Jews relied on their heritage, they became static, so Christ began to upset their thinking and revolutionized the world. It was Christ versus Caesar.

Christianity was started in a Hellenistic Age. It thus took on much of the philosophic aspect of the Greek philosophers, but in many ways this was help for its propagation. Of course at that period there was the struggle of putting Christ among the other duties. However, when the church became established, it left its moorings.

In the days of Constantine there emerged an eastern church. It became a pagan structure with the tincture of New Testament Christianity. It

was characterized by: Traditionalism, Intellectualism, Ritualism, Monasticism, and Nationalism.

With this great movement in the East, Augustine was among the leaders of the Roman Church, but this church had become a political power in a hypocritical Christian dress. The great Augustine saw this to be true in his time; and as we see the British empire sacked, so Rome was being sacked. The illustration was drawn for Augustine's "City of God." The Roman Church was based on the Psalms and Paul, the church proper was purely Roman, the type of which was Neo-Platonism and mysticism.

In the great break of the Protestants, we find a break from the Roman empire idea and a freedom from the fear bondage of the church. Man came to worship as he saw best. Evangelism came to be a passion rather than a monastically secluded idea. Luther, Calvin, Zwingli, Fox and others—men of conviction—all brought the Church back to its spiritual resolve. And while there was a break, these men forced a counter reformation in the Roman Church. With this of course came the many sects and denominations, which kept splitting and fighting over minute differences. Freedom was the watchword; so freedom became license.

God, however, was good. The Church was revived after the 18th Century revolution; and with the revivals of Wesley, Whitefield, and Edwards the church was called back from an apathetic club. However, it straightway became soft with the Victorian Age.

Since passing through a scientific criticism, which in fact is still in progress, there seems to be an attempt among Christians to fortify and organize for strength. What shall we take from our heritage? What will fortify us for the still greater fight in the future which we feel shall come—a fight for true righteousness amid pagan, atheistic, and totalitarian philosophies, a fight against a synthesis of religious thought?

First, we must not throw to the winds Traditionalism. Anything that will fit this day, if it must be able to stand the tests to come, must be anchored in the truths of the long-tried past. This heritage, however, must be placed to fit its new environment. Second, we must not be so scientific that we have no room for mysticism. This is basic in satisfying man's worship nature. Mere esthetics, however, is not enough. Man's nature requires more than can be satisfied by the five senses. Third, there ought to be enough Ritualism, used as a path, to draw man to God. However, when Ritualism becomes the center, God is lost. Fourth, Social Justice must be placed before man in a new unselfish, dynamic way. This will come about only by God eradicating selfishness from men's hearts. Fifth, and somewhat akin to the fourth, there must be a new enthusiasm for the gospel of Christ. This must so possess us that we shall use every means to show others our new-found joy.

These points may be general, but I feel that they are fundamental. This is the only kind of Christianity that can save a modern world. We need to get away from our "sickly love" Christianity. There must be some punch and vigor about our gospel. If we are not careful as a church, we shall become "respectable"; the "world" will accept us and we shall become apathetic. Let us take the lead in the reconstruction of humanity. It should be more than a phrase that, "The Church of the Nazarene was brought to the kingdom for such a time as this." I plead with my fellow ministers that unless we have a message for this modern world, that we hang our heads in chagrin and never speak again. Conviction, convictions—not holiness because it is expected—that remind one of a dog trailing his master. No! but the second generation pioneers with a message for this modern world! Let us lose ourselves in the task of salvaging man in the here and now!

The Preacher's English

Leewin B. Williams

IS IT not strange how old habits of incorrect speech stay by us? College graduates, who know better, stand in the pulpit Sunday after Sunday and say, "Each one should bring *their* Bibles." "Every one of the teachers *were* present." "No one should fail to bring in *their* missionary envelope." Remember *each one, every one, no one*, are singular and must be followed by singular pronouns and verbs.

MAY—CAN *May* denotes permission. *Can* indicates some form of possibility.

There was a vacant chair near a young lady at a social gathering, a young man said, "Can I sit here?" She replied, "I do not know whether you *can* or not." It was embarrassing for the young man, but he learned a lesson in the use of *may* and *can* that he never forgot.

Right: May I ring the bell? You may go. May we boys come in? You can jump over the fence (that is, you have power). You may sing the next verse. You can sing the verse if you try.

IN—INTO, ON—UPON

Wrong: The cat jumped on the table.

Right: The cat jumped upon the table.

Wrong: He fell in the water.

Right: He fell into the water.

Right: The bird flew into the woods. The auto ran into the ditch. Jesus went up into the mountain.

SIT—SAT—SET—Do you use these little verbs correctly? *Set* means to place and takes an object. *Sit* means to recline and does not take an object. The principal parts of each verb are—

sit	sat	sat
set	set	set

Drill on these sentences—

Please sit in this chair. Set the lamp on the table. The boys were sitting on a pile of straw. Sit here by me. Set the bowl down carefully. Where does the pupil sit? Come in and sit down for awhile. Set your bag on the floor and sit down. If the dish is hot, set it down. He set the hen on the eggs and she is still sitting. The child will not sit long in one place.

Pronounce these words correctly:

GRANARY—GRAN-a-ry, the first syllable rhymes with *man*, *plan*; not GRAIN-er-y.

HOSTILE—(1) HOS-til, (2) HOS-tile, long *i* in second pronunciation. The first pronunciation is preferred in America.

FEBRUARY—FEB-ru-a-ry, not FEB-you-a-ry nor FEB-way-ry.

CONSPIRACY—con-SPIR-a-cy, short *i*; keep the *spire* out of it.

SABAOOTH—(1) SAB-a-oth, (2) sa-BA-oth, armies, hosts. The Lord of SAB-a-oth.

SHARON—SHARE-on, first syllable rhymes with *fare*, *dare*. Not SHAY-ron.

RHYME—RIME. Do you know the dictionaries prefer the second spelling of this word—*rime*? Funk and Wagnalls says, "The spelling *rhyme* having been introduced in the 16th century through a mistaken connection with *rhythm* is etymologically incorrect."

MONSIGNOR—mon-SEE-nyor, a title bestowed by the pope.

MORPHINE—MOR-fin, or MOR-feen.

MORALE—mo-RAL, or mo-RALL, *a* in first pronunciation as in *ask*, *mask*; in the second pronunciation the *a* as in *arm*, *farm*.

MOSCOW—MOS-ko, there is no *cow* in the word.

BONERS—

He preached that the world would come to an end in five years, then the next day went to town and bought a rug guaranteed to last at least forty-five years.

This was not a preacher, it must have been a college professor. He was dining at the restaurant one day, and looking up from his newspaper he saw a familiar face, but the name he could not recall. He stood up, shook hands warmly with the man, and said, "How are you, where have you been? Will you join me?" and other polite remarks while trying to recall the name.

Said the embarrassed fellow, "I'm the water."
(Send in your boners.)

When Should a Preacher Move?

(Continued from page six)

they expect their salesmen to sell regardless of conditions.

The conclusion is simple. If the secular world will not keep men in their organizations who cannot or will not produce, how much more so should the Church of the living God expect of

those who have the divine call, the divine equipment, and then go out, fill a place, collect a salary, and at the same time fail to produce results and build up the kingdom of God?

Only one preacher out of every two hundred ever gets out of the ordinary routine as a preacher. Why? They fail to produce.

Read the Bible: "Read the Bible and it brings you into the association of the best people that ever lived. You stand beside Moses, and learn his meekness; beside Job, and learn his patience; beside Abraham and learn his faith; beside Daniel, and learn his courage to do right; and beside Isaiah, and learn his fiery indignation toward the evildoer; beside Paul, and catch something of his enthusiasm; beside Christ, and you feel His love."—SPURGEON.

N. Y. P. S.

S. T. Ludwig

This Is News!

Three cheers for British Isles youth. In spite of the war and its many handicaps, with many of our young men in the service, they made a net gain in membership of twenty-two. This is a fine record. It ought to put some districts to shame in the United States—especially those that have shown losses, as well as some who have not gained as many as have the British Isles Nazarenes. Suppose we all do better in '42.

Problems Peculiar to Preachers

CHARLES A. GIBSON

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions (no theological questions) to Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

QUESTION: Is it proper for the church board to insist that the gasoline expense and other expenses which have been made by the pastor for the promotion and growth of the church, and not for his own better living, be included in his salary in order that the report at the assembly may look better?

ANSWER: I think the motive as stated would be a wrong motive, but I cannot understand why a pastor would not want the report of his church to look as good as possible. It would seem that if the people pay this money as a separate item they would be within their rights in insisting that it be reported. If the expense is met from the salary already received, then it is of course reported when the salary is reported. It is true that nearly every

expense a pastor has is made to further the work of the church of which he is pastor, and any separation in this will likely lead to misunderstanding. Like, for instance, a feeling that the salary is too small and yet the board does not feel clear at this time to recommend an increase, and some plan is made to sidestep this feeling by getting some department of the church to provide a traveling or gasoline fund. Unless the above can be done with the knowledge and sanction of the church board, it will lead to difficulty.

This is the first time I have had a question of reporting too much to the assembly that the report might look better. I have known of a few cases where the salary was set in name only, and reported to the assembly, when in fact it was agreed between the board and the pastor that he would turn back ten dollars each week. In other words, it was not intended that he ever would receive the amount as shown; but this was done that the record would help the pastor to get a better church when he changed. It is a joy that few cases of this kind have been in effect, and they have in every case failed, as they should. No selfish motive ever will prevail, and a sincere effort to keep your church in the very best light possible will prove the best in the long run. If the church pays gasoline bill, telephone bill, or what not, give them full credit.

Q. Is it right for the pastor of a small church to be required to do the janitor work?

A. I do not see anything inconsistent with the pastor of a small church doing the janitor work, and doing it gladly, if there is no one else who can or will do it. I recall that it was my job to build the fires, fix up the lamps, sweep the floor and then walk a mile home and get ready for my other pastoral duties. I never felt that it hindered me in that field, nor did I resent it, as there seemed to be no better way to get it done. There were those whom it seemed could have done this work, but they did not seem so disposed, and since the church could not hire the work done I took it as a part of my work in ministering to the people.

Q. If the pastor is doing the janitor work because there is none other who can be hired because of the war work, should the money he receives for the janitor work be included in his salary?

A. That would all depend on how the agreement was reached when he accepted. I should think that normally this money should not be included in the salary, but rather should be reported in all board meetings and to the assembly, as other church expense.

Q. I have been praying, and feel that I should not consider remaining on my present field for another year; should I allow the people to vote and then resign, or should I resign and not allow them to vote?

A. It is my judgment that your decision should be reached by prayer and conference with your brethren, including your District Superintendent, before any vote is taken. I feel that if you are to be clear enough about staying to allow a vote, that if you receive the necessary number of votes to be elected, you should be prepared to accept at once. Since the decision is in your hands until voting time, and then in the hands of the members at voting time, it never seems quite fair to hold the people up for weeks after the vote while you pray.

Your question raises another issue, namely, the matter of resigning. I question if there is another term connected with our usage that is more misapplied. I want to ask you a question: If you do not allow the people to

vote for you for another year, or even if you do permit such a vote and have made up your mind that you will not remain another year, from what can you resign, unless you intend to end your term of pastorate at once, and thus leave open a portion of the year you now are serving. You have not been elected for another year, and if so, do not mean to accept, then how can you resign from anything to which you have not been elected or accepted? It would be good for us all if this term could be used in its real meaning only.

Now since I am on this subject of misused terms, let me call attention to another one—"recall." To recall in the sense that we use it, means in reality to renew the call formerly extended, but to the general public it means to revoke the call that is in effect. We would help our cause if we learned by usage to employ the term "renew the call" or "extend the call" by renewal for another year.

There is still another word that with many is used in too careless a sense. It is the term "call." Often it is stated that this person or that one had a call to such and such a place, when in fact some member of the church, or some board member, or even a District Superintendent may have mentioned the possibility of same and tried to ascertain the feeling of the person involved regarding the church that was in need of a pastor. We all know that a call is not a call until the whole machinery of the church has operated, and a pastor has been elected by a two-thirds vote of the members present and voting. It would be a great help if all of our preachers would use these terms as they are meant, literally.

Q. Is it proper for a church board to raise money for the evangelist and then withhold a portion of the amount that is given, or set a limit to the amount the evangelist shall receive?

A. Such a procedure would not be proper, and there will be a day of reckoning for those who do such. It would be proper for a church to make an agreement with the evangelist in advance and pay him a given amount whether that much comes in from the offering taken for the evangelist or not. Then if more does come in, they would be within their rights in using it as they see fit, provided they have not misled the people into thinking that all the money which has been given goes to the evangelist. Our church has a fine feeling between evangelists and pastors and church boards, and the instances where something like that suggested might happen are very, very few—we shall hope that not even one will exist.

Q. Several of our folks have moved to other localities due to war work, and our finances together with our attendance is down. What do you suggest as a remedy?

A. I know only one suggestion. Keep up a good spirit. Do not mention in any way the fact that a lot of folks have moved away. Pray much, and recall that those before you did not have as much to work with as you have, and keep in mind that there are still plenty of folks in your section of the country that have not gone to war, moved away because of war work, nor have they started to attend anybody's church. The challenge is to you to reach a new crowd and fill up your depleted ranks with new blood. I believe that prayer and everlasting hard work coupled with a spirit of optimism will bring into our ranks more new ones than the ones who have been forced to leave. Let me suggest in this connection, that in every case where one has gone to another town, be sure to get our pastor in touch with such a one. If you do not know the pastor, write your District Superintendent and he will direct the matter to the proper place.

HOMILETICAL

A Preaching Program

For July, 1942

Hugh C. Benner

Fellowship with Christ

SCRIPTURE READING—Luke 24:13-36.

TEXT—*Truly our fellowship is with the Father, and with his Son Jesus Christ* (1 John 1:3).

INTRODUCTION.

There are many and widely divergent ideas concerning the fundamental element in the religion of Jesus Christ as it relates to Christian experience. Some would emphasize the *intellectual* element, holding that it is fundamentally a matter of knowing truth from a mental standpoint. Others emphasize the *emotional* phase, contending that Christian experience is essentially a matter of feeling. Still others stress the *ritualistic* element; and others the *legalistic*, or the *socialistic*.

But the heart of the plan of redemption is this: To bring human beings into *fellowship with God through Jesus Christ*. Man was created to enjoy that fellowship, but sin entered the human heart and placed a barrier between man and God. Through the atoning sacrifice of Jesus Christ, the barrier was removed and the possibility of full fellowship with God was restored. This is the essence of Christianity.

I. FELLOWSHIP WITH CHRIST: THE ULTIMATE IN RELIGIOUS EXPERIENCE

1. The most exquisite experience possible to the human being. It has in it that mystical element of the divine presence that cannot be explained on the basis of religious psychology, the "mystery of the kingdom," whereby a human being enters into an experience of *partaking* of God, *sharing* with God, and *communing* with God in the deep secret place of his soul. It is an incomparable experience which is above any heights of human companionship, enthusiasm or inspiration. Fellowship with Christ is an experience, unique and supreme.

2. Without this fellowship with Christ, the Christian life becomes formal, drab, uninspired, uninteresting, monotonous and ineffective.

II. MADE POSSIBLE IN THE FULLEST SENSE BY THE HOLY SPIRIT

Jesus said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). Jesus Christ on earth in the flesh was available only to the few. Through the Holy Spirit. He was universalized; that is, He was made immediately and individually available to all, so that anyone at any time could know and experience His presence and His fellowship. "He shall testify of me," "He shall glorify me," declared Jesus concerning the ministry of the Holy Spirit. Thus, the provision of divine grace whereby we may be wholly sanctified and "filled with the Spirit," is designed to do more than keep us out of hell, but has in it the purpose of taking out of our hearts those elements of the carnal

nature that militate against full fellowship with Christ, and of giving to us the full possibilities of this fellowship with its joy, blessing, enrichment and victory.

III. NEW TESTAMENT EMPHASIS ON THIS FELLOWSHIP

1. Jesus Christ, in that marvelous prayer recorded in John 17, said, "This is life eternal, that they might *know* thee the only true God, and Jesus Christ whom thou hast sent." This word "know" involves more than mere awareness; it carries with it the idea of acquaintance, understanding and experience. To have eternal life involves more than a mere mental recognition of the existence of Jesus Christ, even as the Son of God; it is more than an assent to true doctrine; it is a close personal relationship with Christ whereby we enter into fellowship with Him and know Him ever more fully and intimately.

2. The Apostle Paul, after giving a summary of his natural advantages (Phil. 3:4-6), sweeps them all away declaring, "Those I counted loss for Christ. Yea doubtless, I count all things but loss for the excellency of the *knowledge* of Christ Jesus my Lord" (verses 7, 8). Then in the 10th verse he emphasizes his supreme purpose, "That I may *know* him [Christ]." In this is found more than a light, momentary interest, but rather, a *life* of developing communion and fellowship with his Lord, a rich and blessed experience for which Paul was willing to sacrifice everything, and which he summed up in one simple testimony, "Christ is all."

IV. THE EMMAUS ROAD SYMBOLIZES THIS FELLOWSHIP

1. The scriptures were opened. The Word of God is a closed book without the divine Spirit to interpret and reveal Jesus Christ. Fellowship with Christ is the basis for this personal revelation. The great, sufficient plan of God becomes clear when "He opens to us the scriptures."

2. Their "hearts burned within" them. In that divine fellowship they found light, assurance and hope. This was not a shallow, effervescent "blessing," but an abiding joy, warmth and inspiration that reached the deepest needs of their hearts.

3. The humble and commonplace was exalted and glorified. "He was known of them in the breaking of bread." In their humble home, at an ordinary meal, without the ritual and trappings of formal worship, "their eyes were opened, and they knew him." This fellowship can bring its ineffable glory in ordinary times and ordinary places; it can touch the commonplace with celestial radiance, until even the most humble tasks and associations become unspeakably precious and filled with blessing.

4. Communion led to witnessing. "They rose up the same hour, and returned to Jerusalem . . . and they told what things were done in the way." The soul that comes from the presence of the Master is ready with a joyous witness to the delights and blessings of that sacred fellowship.

CONCLUSION

One of the greatest needs of the Church of the Nazarene is that our people take time for fellowship with Christ. In this are unlimited possibilities for individual enrichment and effective service.

Christ's Minimum Requirements

TEXT—*Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me* (Matthew 16:24).

INTRODUCTION

What does it mean to be a genuine Christian? ¹⁰ means more than the average professing Christian thinks.

This is a day of desire for benefits without bearing proportionate responsibilities, especially in religion. Multitudes want to be known as Christians, accept a creed, maintain nominal Christian associations, engage in some mild form of Christian activity, but evade any heavy Christian responsibilities, ignore the call to deep spirituality, exhibit a worldly spirit, are careless of God's house and God's day and shun any serious implications of Christian service. They are "optional Christians."

The key to the genuine Christian attitude of Jesus Christ. As you think of the record of His life and ministry, was His experience filled with things that He might or might not do, as the whim of the moment should dictate? Was He occupied with matters that were optional? Surely not! *Nothing seemed optional.* His whole being was gripped by a deep, basic seriousness; He was in dead earnest. At the age of twelve: "I *must* be about my Father's business." In maturity: "I *must* work the works of him that sent me." For Him there was no compromise, slackening of pace, selfish ease, evasions, temporizing, cooling of zeal. The "divine imperative" held Him in unequivocal commitment to His divine purpose, and He utilized everything—weddings, funerals, multitudes, individuals, fish, little children, miracles, saints, sinners, messages, mobs, Golgotha's cross, Joseph's new tomb—to further that purpose.

What are the minimum requirements of Jesus Christ?

I. "LET HIM DENY HIMSELF"

This means, "Let him always choose and do God's will, rather than his own will." It involves putting Christ first; making Him the king of our lives. See Matt. 10:37.

Here is a solemn question: Are you doing *anything* as a Christian that is not perfectly convenient for you to do? If there is a conflict between what you desire, humanly, and what would please God, *who wins?*

Who wins? When your easy chair comes into conflict with prayer meeting? When the desire for recreation conflicts with the service of worship in God's house? When the temptation to ease comes into conflict with soul winning? When business affairs and secular work (within your control) conflict with the proper observance of the Lord's day? When the personal use of money conflicts with the Lord's tithe? When the indifference, jeers or demands of friends or loved ones conflict with the will of God? The answer is clear! If you are a genuine Christian, *God wins!*

II. "LET HIM TAKE UP HIS CROSS"

This means, "Let him accept and bear his Christian responsibilities."

Here are some more pertinent questions: Have you any responsibilities, related solely to your Christian life, that are accepted and carried with consistent seriousness? Are you active in definite Christian service in some church or other well-defined Christian field? Can you attend or fail to attend the services of the church, and feel uniformly comfortable? Does your vacant seat in God's house disturb you? Do you feel any responsibility for the evangelistic services? Are you glad to carry a burden for souls and do you assist them consistently when they are seeking God at the altar? Can you feel free to jeopardize your Christian influence (1) by attending questionable places of amusement; (2) by worldly associations; (3) by worldly adornment which is not "as becometh holiness"? Again, the answer is clear. The genuine Christian gives serious and consistent attention to all these Christian responsibilities.

III. "FOLLOW ME"

This means, "Enter into a life of personal contact and fellowship with Jesus Christ, dominated by His

spirit, attitudes and activities." Such a life is consistent in humility, consecration, zeal, persistence. It implies constant, earnest activity in soul winning, intense interest in all phases of Christian service and a willingness to pay the price for continued vital communion with Christ. Jesus said, "The works that I do bear witness of me, that the Father hath sent me" (John 5:36). Again He said, "As my Father hath sent me, even so send I you" (John 20:21). The activities of the genuine Christian will "bear witness" that he is a follower of Christ, commissioned and empowered to do the work of Christ in the world. Are you following Christ?

A noted preacher tells of a business man who made phenomenal progress in his Christian life. Meeting the man in the office of his business establishment, the preacher asked the secret. "It is simple," said the business man, and reaching into a drawer of his desk he drew out a small New Testament. "Every day since I was converted, I have locked my door, taking fifteen minutes alone with God and this Testament, and *daily I have renewed the experience of my conversion.*" Such an experience will keep us conscious of the divine presence and will touch our lives with spiritual joy, beauty and power.

CONCLUSION

This is the sketch of a genuine Christian; not the Christian maximum, but the Christian *minimum*. This is not some peculiar "Nazarene notion," but "Christ's minimum requirements" for all who would follow Him in vital, effective life and service.

To the indifferent, nominal, presumptive professing Christian, this is a *warning* that if you take an optional attitude toward Christ and Christian responsibilities, *you will lose your soul.*

To the sincere, devoted follower of Christ, this is *challenge* to enter, by the help of the Holy Spirit, ever deeper and more fully into the purposes and plans of the Master for His followers.

To and from Pentecost

TEXT—*They were all filled with the Holy Ghost* (Acts 2:4).

INTRODUCTION.

Much has been written and said concerning the personal benefits of Pentecost as represented in the immediate experience, but relatively little concerning the route to Pentecost and from Pentecost. In this message we shall take our text as a pivotal point, stressing not so much the experience as the divine conditions which we must meet to obtain this experience and the resulting ministry of the Spirit-filled heart and life.

I. TO PENTECOST

1. The clear understanding of the need for heart purity. It is clear, both from scripture and experience, that the regenerated heart has in it numerous barriers to the full achievement of God's will; that there remains the carnal nature, the "carnal mind," which, as Paul so graphically emphasized, "is not subject to the law of God, neither indeed can be." Carnal dispositions clog the channel against the full flow of divine power and blessing, encourage doubt and disobedience, thwart effective service and make consistent victory impossible. The road to Pentecost begins with a sense of need for God to purify and cleanse away this essential and inbred impurity of the nature; to destroy this "body of sin"; to crucify "our old man" of sin; "to cleanse us from all unrighteousness"; to make us "dead indeed unto sin."

2. A realization of our utter helplessness apart from the fullness of the Spirit. Along with the impurity of the unsanctified heart, there is spiritual weakness. The road to Pentecost leads through the recognition that without the abiding presence of the Holy Spirit, other equipment is of no avail. Too often the unsanctified life is like a great locomotive with inadequate steam pressure. It is only by the fulness of the Holy Spirit that we can possess adequacy of power to live holy lives and do the will of God.

3. Humility. The proud heart never is "filled with the Holy Ghost." To experience the cleansing, filling baptism with the Spirit, we must be willing to confess our need and our lack. We must experience the very essence of self-denial and renunciation. This is a factor in seeking the fulness of the Spirit that often takes time, for it is not easy to humiliate ourselves to the point where we feel our complete unworthiness and need of God.

4. Consecration. In this we turn deliberately and forever from following our own will and selfish personal ambition. It is a complete and determined abandonment to the will of God. It must be an *active* consecration which actually puts at the disposal and command of Jesus Christ all we are and all we have.

5. Faith that persists until there is the divine witness, the conscious fulness of the Holy Spirit. Jesus' command to His disciples was, "Tarry ye . . . until ye be endued with power from on high" (Luke 24:19); "wait for the promise of the Father" (Acts 1:4). Of the disciples just before the Day of Pentecost it is said, "These all continued with one accord in prayer and supplication." They persisted until the record could be given, "They were all filled with the Holy Ghost."

II. FROM PENTECOST

Fundamentally, this was a life of interpreting and representing Jesus Christ to the world. "When the Comforter is come . . . he shall testify of me" (John 15:26). "He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:14).

1. "Not to be ministered unto, but to minister." The presence of the Holy Spirit in sanctifying power made them more interested in giving than getting. In a spirit of love, sympathy and unselfishness, they gave the message of hope to the sin-sick around them, helped bear their burdens and exhibited the same concern for the spiritual welfare of others that had been so consistently demonstrated by the Savior. It is well to ask ourselves, "Which way do we think, in what direction is our primary concern: toward ourselves, or toward others?"

2. Steadfastness. Pentecost stabilized those who experienced its fiery, purging baptism with the Spirit. Gone were the days of heartbreaking failure and weakness. The cleansing of their hearts had removed the unpredictable carnal mind and their purpose was firm, their attitudes consistent. Neither flattery nor persecution could turn them from the clear path of Christian duty.

3. Spiritual morale. The fulness of the Holy Spirit gave them steadiness in the face of darkness and uncertainty. Their sense of God and of His constant companionship, their unwavering faith and confidence, gave them a vision that reached beyond the immediate circumstances. From Pentecost they went with assurance, courage, joy and victory.

4. "To the glory of God." "Whatsoever ye do, do all to the glory of God." This seemed to be the attitude of those who were "filled with the Spirit." There seemed to be little differentiation between the "secular" and the "sacred," but all they did was glorified by the presence

of the Spirit. Even the humble associations and activities partook of a kind of heavenly radiance.

CONCLUSION

1. We today can get to Pentecost in its essential reality of heart purity and the baptism with the Holy Spirit, if we will meet the divine conditions.

2. We today can move out *from* that Pentecost with the same desire to serve others, the same holy steadfastness, the same "spiritual morale," and the same "glory of God" that those early disciples knew.

Divine Desperation

SCRIPTURE READING—Acts 20:17-38.

TEXT—I am made all things to all men, that I might by all means save some (1 Corinthians 9:22).

INTRODUCTION.

1. Paul was an outstanding soul winner. In this brief statement we can sense the innermost purpose and controlling passion of the great apostle in his objective service: to "save some." The thrill of "fishing for men" has gripped his heart. Men without Christ were *lost* and Paul felt it so keenly that it was the absorbing idea of his life.

2. How did he endeavor to accomplish this purpose? "By all means." Paul's soul winning had in it the drive of "Divine Desperation." It was never casual or secondary in character, but carried with it the desperation of divine love. Paul used every talent, every agency—voice, pen, chains, imprisonments, persecutions—to "preach Christ crucified," as the only hope for the lost. He threw everything into the project. He let nothing interfere or take a more important place in his thinking and activity. Against his own best interests, he was "made all things to all men," sacrificing all in his desperation to "save some."

I. SOUL WINNING AND THE CHURCH

1. There is no higher calling for the church than the business of soul winning: bringing men and women into touch and fellowship with God through Jesus Christ. No other interest or program, however needful and vital, can take its place. When any other activity takes first place in the life of a church, that church is on the decline.

2. Soul winning is the "spearhead" of Christian advancement. The church that ceases to win souls out of the sinful world cannot expect to grow. True, we may secure numbers of members, but unless they are brought into vital touch with God, such a church becomes merely a kind of religious club.

3. "By all means." The church is called to use every possible agency for soul winning. These are days when we need to challenge our activities to see whether they are helping us toward this basic purpose. And with all our activity as a church, we must sense, as did Jesus Christ, the eternal peril of a lost soul and must feel that sense of divine desperation that will give warmth and enthusiasm to our efforts.

II. SOUL WINNING AND THE INDIVIDUAL CHRISTIAN

1. Where is soul winning in the list of your interests? Is the salvation of souls a vital and normal part of your thinking, planning and activity? Or is it something that engages your attention occasionally, spasmodically and rather rarely; something that is reserved for special times of revival? The successful Christian will give first place to this basic activity and will be concerned about it consistently. When solicitude for souls takes first place in our plans, then souls will be saved. One of the great tragedies of the modern church is that thousands of pro-

fessing Christians never have won a soul for Christ and the Church of the Nazarene is not guiltless on this score.

2. How desperate are you about soul winning? Does it seem optional or is there a feeling of necessity? Are you troubled and concerned when souls are not saved? Effective soul winning never is a mechanical process; it always is accompanied by strong feeling, yearning, divine love, burden. "Burden for souls" is not emphasized much in these days, but it still is as vital and essential as ever if souls are to be won.

3. Burden for souls, if effective, always leads to some measure of "divine desperation," for it involves (1) entering into Christ's burden and (2) entering into the need of the lost souls for which we pray. It was this "divine desperation" that caused Moses, after Israel had made and worshiped the golden calf, to pray thus, "Forgive their sin—; and if not, blot me, I pray thee, out of thy book" (Ex. 32:32); that impelled Queen Esther to say, in the time of her beloved people's peril, "If I perish, I perish" (Esther 4:17); that led Paul to declare, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:3). It was this desperation of divine love that moved Jesus Christ, as He contemplated the agony of the cross, to pray, "For this cause came I unto this hour" (John 12:27). Some are satisfied with theology, but theology is dead unless it becomes a vital part of the "all means" by which we lead men to Christ. Others are satisfied with mere emotion, but emotion may be dangerous unless it comes to effective fruitage in service. God is calling every Christian to this highest holy business, soul winning.

III. SOUL WINNING IN THIS AGE

God can save the lost in this age if His people will pay the price and be willing to bear the burden for lost souls. It means that God's people must pray, agonize, weep, fast, witness, invite and urge with the consistent constraint of divine love and with the urgency of divine desperation. Nothing less will bring results, but if we meet conditions, God will not fail.

We can so live and enter so fully into this sacred task that if souls are not won and saved, God will recognize that it is not our fault. (See Acts 20:17-27; especially verse 26.) Of course God expects us to use the best methods possible, but methods, people, organizations, budgets, sermons, money, will not bring results in genuine soul winning unless all of these are shot through with divine love, a burden for souls and "divine desperation."

God's Challenge

TEXT—Behold, I am the Lord, the God of all flesh: is there anything too hard for me? (Jeremiah 32:27).

INTRODUCTION.

In such a godless age as this, it is good to exalt the name of the living God; to bring to our remembrance His power. Even the church has been caught in the meshes of the web of materialism and humanism with its dependence on human wisdom and ability.

We need a revival of sincere recognition of God and of a sense of dependence on God. This age needs to experience that dependence on God which makes God's will the goal of life; that considers God's wisdom as essential to the solution of life's problems; that feels the need of God's power to meet life's deepest demands.

Who can fathom the power of God? In Him is all power of creation, sustenance and eternal determination. Thus God throws out the challenge of our text, "Is there anything too hard for me?" God's challenges can be taken at full value. It is as if He says, "Bring on your prob-

lems; bring on your difficult situations; bring on the human impossibilities; let me deal with them."

I. THE PROBLEM OF SIN

Sin has been called by all sorts of names. It has been analyzed and explained, or "explained away." But sin still remains a problem beyond the reach and power of humanity.

Is sin "too hard" for God? No! Sin is too hard for the educator. Sin baffles the psychologist. Sin breaks through the restraints of the criminologist. Sin brings to futility and failure the efforts of the reformer. Sin is "too hard" for these, but not for God.

God's answer to the problem of sin. "Behold the Lamb of God that taketh away the sin of the world" (John 1:29). "He was manifested to take away our sins." "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:5 and 8). "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Jesus Christ, the Redeemer, gave the answer to the problem of sin on Calvary's cross, and God challenges humanity, "Bring your sin to me; bring both your guilt and your inner pollution; I will forgive and I will cleanse."

II. THE PROBLEM OF LIFE

Life is a complex experience. Life brings its puzzles, its burdens, its bewilderments, its disillusionments. Life's problem is beyond the scope of our power to understand or to work it out with assurance. In the midst of such an array of personalities, adjustments, forces, influences, mysteries, inequalities, theories and propaganda as modern life presents, we feel that it is "too hard" for us.

But life is not "too hard" for God. Through the psalmist He promises, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psalm 32:8). In His "exceeding great and precious promises," God has provided grace, wisdom, strength, comfort, guidance, assurance and His own presence through the Holy Spirit, giving all the blessings of divine companionship.

III. THE PROBLEM OF DEATH

Concerning this, there have been all kinds of conjectures in this age. Numerous forms of spiritualism have been promoted and all manner of fakes have been foisted upon the gullible in trying to meet this problem in mere human wisdom. But the problem of death is "too hard" for humanity; it is a dark subject, filled with inexplicable mystery.

But death is not "too hard" for God.

1. "We shall all be changed" (1 Cor. 15:51). "The last enemy that shall be destroyed is death" (1 Cor. 15:26). "We shall be like him; for we shall see him as he is" (1 John 3:2).

2. Christ will bring His beloved people to Himself. "I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3). God has the solution to death. The only sure word we have concerning death and immortality is in God's Word, for it is the revelation of Jesus Christ who was victor over death and the grave. Through Him, "death is swallowed up in victory."

IV. GOD AND THE PROBLEM OF JUDGMENT

The original setting of the text was judgment. The armies of Babylon were coming against Jerusalem. Zedekiah, king of Judah, asked Jeremiah for the message of the Lord. While false prophets promised victory for Judah, Jeremiah prophesied captivity for king and people in Babylon. (See Jeremiah 21 and 22.) In spite of a brief retirement of the Babylonians under a temporary threat of the Egyptians, the Chaldeans returned and Jeremiah's prophecy was fulfilled to the letter. (See Jer. 37:6-10.)

Today we face a wide skepticism regarding the judgments of God. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccl. 8:11).

Is the execution of judgment "too hard" for the Lord? "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all" (Jude 14, 15). And in spite of the "swelling words" of dictators and godless skeptics, God will "execute judgment" on this modern world in His own good time.

CONCLUSION

"God is still on the throne." He is able to meet every problem of time and eternity. "There hath not failed one word of all his good promise" (1 Kings 8:56).

Wind and Whirlwind

TEXT—*They have sown the wind, and they shall reap the whirlwind*" (Hosea 8:7).

INTRODUCTION.

1. Law is a common word and frequently is used with little meaning, for human laws are often characterized by errancy, weakness, injustice and inadequate enforcement.

2. But in the spiritual realm, law represents the operation of forces that are immutable and uniformly effective. "The word of God shall stand forever." "The law of the Lord is perfect." God's laws are eternally established; they cannot be evaded or broken with impunity. We need to realize that *nothing in the spiritual realm is accidental*.

3. "Sowing and reaping" represents a great principle of action in the spiritual realm. The law of sowing and reaping implies *three simple* facts that are profound and eternal in their significance.

I. WE REAP THE KIND THAT WE SOW

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). You may say, "I can sow as I please." That is true. You can choose the seed, but having chosen the seed, you cannot choose a different kind of harvest; the law of God takes care of that. If you sow "flesh," you will reap "flesh." Sow "spirit," and you will reap "spirit." Sow "sin," reap "sin." Sow "wind," and reap "wind." There is no way to reverse this; no way to escape this. We reap the **KIND** we sow.

II. REAPING BRINGS INCALCUABLE INCREASE

It would be foolish for a farmer to sow grain, expecting to reap only the amount he sowed. Sow "wind"; reap "whirlwind." Sin never decreases; it always increases with terrifying rapidity. "Sin, when it is finished, bringeth forth death" (James 1:15). Sin changes even the legitimate elements of life into means of destruction: ambition to selfishness; love to lust; education to skepticism and mental bondage; the search for truth into bewilderment.

III. REAPING OF A FORCE OUT OF CONTROL

The individual in sin begins sowing innocently and self-confidently. He boasts of his self-control. He sows that which is apparently desirable and insignificant.

Illustration—Paul and the sailors at Fair Haven. "When the south wind blew softly . . . they sailed," against the advice of Paul, and very soon they were in the grip of a tempestuous wind that destroyed the ship and which nearly cost the lives of all aboard the vessel. (See Acts 27:7-44.)

Sowing "innocently" the seed of sinful activities, pleasures, habits, associations, attitudes of carelessness and procrastination, feeling that there is "no harm" in them, having chosen the "wind," the harvest of "whirlwind" in-

evitably will follow. Nothing is more terrifying than wind out of control. Floods of water remain within well-defined limits. Fire yields to some semblance of control. But wind is fickle, capricious and unpredictable. Every tornado leaves its trail of strange results as well as terrible destruction. We need to remember that life never is static. It moves and gains power and momentum. The life of sin finally goes **OUT OF CONTROL**.

IV. "SOWING TO THE WIND" IN NEGLECT OF GOD

1. Nationally.
2. Socially.
3. Individually. Lives ruined, hopes blasted, homes wrecked, influence dissipated, souls lost.

CONCLUSION

Only one hope of safety against the threatening whirlwind. Jesus, in the midst of the tempest, said, "Peace, be still," and the winds and waves obeyed the voice of their Master. In the face of the whirlwind of sin, the tempest of approaching judgment, Jesus can speak peace; He can throttle the whirlwind. In Jesus Christ is power to stop the onward drive of life's momentum, reverse its course and start the soul toward eternity with Him.

What Is Christ to You?

TEXT—*What think ye of Christ?* (Matthew 22:42).

INTRODUCTION

Through the centuries more bitter controversies have raged concerning Jesus Christ than concerning any other man. The essence of the wide divergence of opinions as to His character and work is illustrated by attitudes taken while He lived on earth.

1. By His followers He was acclaimed as "the Son of God."
2. By His enemies He was accused of performing miracles through the power of the devil.

This same sharp variance continues to the present.

I. WHAT WAS JESUS CHRIST?

1. One group declares He was:

- a. A mistaken idealist. They acknowledge His unusual teaching, His high ideals, and His wonderful example, but apart from honoring Him for His idealism, they feel that little was accomplished by it.
- b. A trouble maker. He interfered with the *status quo*, raising issues that could better have been left alone. He raised hopes unduly. He made certain people uncomfortable.
- c. A failure. He was rejected and crucified, thus coming to an ignoble end in spite of His idealism. His standard was too high for human achievement and His death ended the possibilities of success.

2. On the other hand, another group declares He was:

- a. A divine realist. He attacked humanity's trouble at the heart, dealing with sin. He defined His divine ideals and insisted that these could and should be wrought out in practical life. That His emphasis on the reality and primary importance of the spiritual was not mistaken idealism but eternal realism.
- b. A "trouble shooter" rather than a trouble maker. That His consistent success in making people feel uncomfortable was because He was dealing with facts in their hearts and lives, and that in order to help them He was compelled to make them feel their need. That He struck at basic difficulties in individuals, society and religion, hold-

ing up the divine standard by which the deficiencies were made glaringly apparent.

- c. An eternal success. That He lived a life completely consistent with His teachings; that He acted like the Son of God He claimed to be. That even His rejection and crucifixion put the stamp of the genuine upon Him and His ministry. That His death accomplished the atonement for sin which God's Word had prophesied. That He arose from the dead on the third day to be the Living Lord, eternally successful over the powers of sin, darkness and death.

II. WHY THIS EXTREME VARIANCE?

What Jesus Christ means to you depends upon your attitude toward Him. It was said of Christ that He was "unto the Jews a stumblingblock, and unto the Greeks foolishness" (1 Cor. 1:23). The subjugated and bitter Jews demanded a national leader, and the "meek and lowly" Nazarene was not acceptable to them. The cultured Greeks desired one that would move only in the circles of the intellectually elite, that would approach religion from the standpoint of human mental ability, and to them the spiritual emphasis of Christ was foolishness. "But unto them which are called . . . Christ the power of God, and the wisdom of God." The humble believer, seeking peace and forgiveness, finds in Jesus Christ just the Savior for which his heart calls. "Unto you therefore which believe he is precious" (1 Pet. 2:7).

III. WHAT IS CHRIST TO YOU?

1. In life; "The stone":
 - a. "Which the builders rejected," or
 - b. "The head of the corner."
2. In judgment:
 - a. The terrible Judge, to be feared, or
 - b. The loving Savior, to be our refuge and safety.
3. At His return:
 - a. A terror to sinners, or
 - b. The eternal comfort of His saints.

Our position in these alternatives will depend upon our attitude toward Christ.

CONCLUSION

Someone may say, "What we think of Christ will not change Him," and this is true. But what we think of Him will change us and our relation to Him. I well remember, in my boyhood days, a man who was employed by an electric power company. One day he was sent with another man to trim trees growing near a high-voltage line. Trying to reach a limb from a difficult position, he grasped the steel handle of the trimmer and accidentally touched the live wire, which brought instant death. The tragedy resulted from getting into a wrong relationship to the powerful electric current. The same wire that carried power, comfort and light to make life more happy for those in proper relation to it, carried death to those who were in a wrong relation.

Bargain Hunters

SCRIPTURE READING—Luke 14:25-33.

TEXT—*For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?* (Mark 8:36, 37).

INTRODUCTION

"Bargain hunting" seems to be a natural weakness of humanity. Trade today almost lives on periodic injections of "bargain serum": "Dollar Day," "Thursday Specials," "Pre-Inventory Sale," "Fall Clearance," "Fire Sale," and some stores seem always to have a sale in progress.

I. THE MARKET OF GOD

Salvation involved dealing with God for vital realities of eternal importance: souls, spiritual life, faith, eternity, peace, forgiveness, heart cleansing. As transactions in human markets involve meeting conditions laid down for purchase, so in dealing with God, we must meet the conditions for securing that which we need from Him.

We often hear the statement, "Salvation is free." Yes, this is true, so far as our ability to *buy* it is concerned, but there are definite conditions to be met, a "price" to pay for everything we receive from God. Humanity has carried the "bargain hunting" tendency into the spiritual realm, until we find people trying to "deal" with God for a bargain in spiritual experience; trying to get God to give them a special "cut price."

II. TWO CLASSES OF SPIRITUAL BARGAIN HUNTERS

1. Among those who profess to love and serve Christ. Trying to bargain with God for:
 - a. Conditional consecration.
 - b. Evasion of holiness as a definite experience.
 - c. A low standard of life under the excuse, "I'm not sanctified."
 - d. Evasion of responsibility: soul winning; tithing.
 - e. Pampering of self and weaknesses: pride, jealousy, ambition, anger, position.
2. Among those who know not God. Trying to bargain with God for:
 - a. Easier conditions.
 - b. More time.
 - c. Better opportunity.
 - d. Less than a "born again" experience.
 - e. A compromise with the world in activities, habits, associations, appearance.

III. THERE ARE NO BARGAIN DAYS WITH GOD

1. To be saved, we must:
 - a. Repent.
 - b. Forsake sin.
 - c. Make wrongs right.
 - d. Surrender to God's will.
 - e. Obey God and live for Him.
2. To continue as a real Christian, we must:
 - a. Be actually and fully consecrated.
 - b. Walk in the light of holiness.
 - c. Pay the price for a continued vital relation to God.
 - d. Bear our Christian responsibility.

CONCLUSION

The joy of being all the Lord's; of accepting God's will without question; of paying the full price for His blessings. Surely, "God's way is the best way"; "it pays to serve Jesus."

God's terms are based on His love and our best interests.

We must deal with God NOW on His terms, or we shall be forced to meet His terms of judgment later.

If We Want Him as Much as—

If we want God as much as the astronomer Herschel wanted the distant stars, with such sincerity that he would sit all night on a balcony in the wintry winds with an awkward telescope; if we want Him as much as Edison wanted an electric filament, so that he would experiment with six hundred different substances that he might get his radiant light—if we hunger like that for God, we will not complain about difficulty; we will quit arguing and postponing and begin this very hour to seek Him!—ROBERT M. BARTLETT, *The Wesleyan Methodist*.

ILLUSTRATIONS

Basil Miller

Christ in the Mirror

"I want a picture of Christ," a young girl said at a Scottish bookstore.

"And what will you be wanting it for, my lassie?" asked the dealer.

"For my mirror," she returned as she made her selection.

Arriving home she placed the picture in various spots on her wall until she found the right one, where, when she looked into the mirror from her bed she could not only see herself but Christ as well.

Daily thus as she looked into the mirror she beheld the likeness of the Master by her side. One day, however, she wanted to get a plainer view of Jesus, so she moved nearer the mirror, when much to her amazement she had entirely blotted out Christ's image by her own.

The farther she stayed away from the mirror to see self, the more plainly she could see the Master. This was a soul discovery for her, and on looking into her life she found that when she wanted Christ's glory to shine through her, she must look not at self but at Him.

Said Peter Connolly, Irish evangelist and pastor, speaking in Kansas City, "A clear picture of self always blots out Jesus. If you would see Him in His glory you must not look at self."

The Christian Policeman

"So you called for the police," said a policeman to Mrs. Roy Cantrell, when she reported a case of a neighboring man who came home drunk night after night and beat his wife. "You should have prayed for the man and not called us," chided the policeman.

There was little the preacher's wife could say, so she left the talking to the policeman.

"He needs his heart changed," said the officer. "Only a conversion will stop all of that. Are you a Christian?"

"Yes," answered Mrs. Cantrell, "and a minister's wife."

"His help," continued the cop, "will come only from above."

In the city of Toronto, with more than 800,000 population there is a band of Christian policemen who conduct religious services in various churches, and who often pray for criminals whom they have to arrest. One Sunday night while I was speaking in the city, at a neighboring church this band had charge of the service.

Before the policeman left, he said, "This drunkard is a fireman, and I know a bunch of firemen who are Christians, so I'll put them on his trail."

The only cure for crime is a changed heart. Law courts will not do it. Arrests and trials will not achieve this end. Only the spirit of Christ coming into a criminal's heart will change his life.

The Drinking Preacher

"Let's burn the church and parsonage," suggested a renegade at Grimsby Center, Ontario, more than fifty years ago.

"The preacher's no good," broke in another, "for he drinks."

No sooner suggested than a band of hoodlums of the community set fire to the church and parsonage, and for fifty years there was no house of God in the place,

until a few years ago Joseph A. White, then a layman, felt the pull of God on his heart to go to Grimsby Center and open a gospel meeting.

That meeting ran twenty-seven weeks and scores of people were converted. Finally a man was called to the section as pastor and the work of the Lord was established there.

"Any particular results from the meeting that were noteworthy?" I asked Rev. Mr. White last year while in his country.

"During the meeting Elsie Walker, then a school-teacher, came to me and said, 'Pray for me, God is talking to me about going to the mission field.'"

"A year later she resigned her school and went to Africa. She is still there on her first term and will soon return home on her furlough."

Fifty years without a preacher! what a tragedy, what a calamity! What a judgment of God upon a community where men would dare burn God's house—even though God's minister was a hireling and drunk. But what a glorious reward for the faithful service of Brother White in conducting that twenty-seven-weeks long meeting.

The Negro's Shinestand

"Will you give up your shoeshine stand to be my secretary?" asked Booker T. Washington of a colored man who ran a shine stand in an Ohio city.

"Sorry, Mr. Washington, but I just can't bring myself to make the exchange."

"And why? I can pay you better than your shine stand, and you will have an easier time."

But the colored man always refused the famous Negro's offer to become his secretary. He was educated well enough to fill the bill but his heart was in shoeshining.

For twenty-six years the colored man stayed at his stand, always working ten younger Negroes, all of whom he insisted must be in school. Some went to high school, several attended college and others went to night school, but they all, during those twenty-six years, whoever they were, were students at some school.

During the years the personnel made a steady turnover as the boys would graduate and get better positions. And others came in to take their places both at the shine stand and in school.

When the colored man died the secret of his turning down Booker T. Washington's offer came to light. The shine stand could have continued business with less than ten boys, but the Negro decided early in his career to keep ten boys in school throughout his life by the earnings of his shine business. And this he did.

He lived for no other purpose but to train these boys, and during the years scores of them went out into the world with good educations to take their places in professional and business circles.

How Graceful Was the Ark?

"It may come as a surprise to be told that the Ark was as graceful a ship as ever sailed the seas," writes the *London Tatler* in the March 23, 1938, issue. She was about 400 feet long, 75 beam, and 45 depth.

"One of the most beautiful ships ever built was Carmichael's *Golden Fleece*, launched by Barclay, Curle and Company in 1869. Her measurements conformed almost exactly to those of Noah's Ark, for, multiplied by two, they give the following comparative figures—446 by 74 by 44.5.

"Her first master, Captain Fife, said of her, 'She can be steered with the little finger.' Said Mr. Ismay, the great

Cunard shipowner, 'She is the handsomest sailing vessel I have ever seen.'

And recall the *Tatler* is not a religious magazine and cannot be accused of having any interest in proving the Bible story.

Dr. Shelley in the *Bible League Quarterly* says, "How, if there were neither ark nor flood, did a supposed Hebrew forger, 700 years B. C., hit on the exact proportions necessary to the construction of a huge vessel?"

It must be recalled that Josephus says there were remains of the Ark to be seen in his day, A. D. 90, and in a place called "the place of descent." He also names various earlier historians who testified to this fact.

Berosus the Chaldean affirms, "It is said that there is still some part of this ship in Armenia at the mountain of the Corydaean, and that some people carry off pieces of the bitumen to use as amulets for averting mischief."

Nicolaus of Damascus only thirty years before Christ wrote, "There is a great mountain in Armenia called Baris. One carried in an ark came on shore here after the flood. Remains of the timber were a great while preserved here."

Says Ernest Gordon in the *Sunday School Times*, "Bitumen is subject neither to decay, oxidation, nor attacks of insects. Huge timbers covered with it would be almost indestructible on the Ararat level. Ararat was but four hundred miles from Jerusalem. These secular historians had no interest in defending the Old Testament."

The Word of God is thus sustained by secular history. None yet has been so wise as rightly to challenge a single statement in it. It is the Rock upon which our salvation is based. No true Bible, there can be no sure salvation.

Gift Prompted by a Premonition

"Here is \$400 that I want you to have for your tabernacle," said a Christian lady to Dr. John W. Goodwin when he started the First Church of the Nazarene in San Diego many years ago.

"No, I can't take it," said the minister, "for it is all you have. And I do not feel right in accepting your last money."

"But I want this to go for starting the work in this city," she answered, hesitating. "I feel that I'm going home soon."

The doctor took the money, started his tabernacle and began preaching in it. Shortly afterward word came to the minister, "They've found the lady dead in her bed—"

"And what a home-going that must have been," said Dr. Goodwin many years later to the writer as we were driving through the beauties of Southern California. "What a grand welcome she must have received. Giving her all for the work she loved, what must Christ have returned to her in the heavenly city?"

A Dollar a Soul

"I have \$500," said Brother Messenger in Chicago to Rev. E. O. Chalfant, District Superintendent, "that I want to put into a gospel tent for your work this summer."

Writing out the check, he gave it to the minister, who in turn bought a tent that was put to work immediately throughout Illinois. That tent was used all summer, and when the campaigns had been ended, the evangelistic workers counted the number of people who had been converted. There were five hundred as they estimated.

"A soul won for the investment of one dollar," said Messenger to his minister. "Where can you do so much with so little money?"

When this sainted wealthy man reached heaven's gates some years ago, what a grand reception he must have had into that land of glorious delight.

Money is for investment in souls, not for hoarding in banks. Souls bought for money are better than land and bank stock and bonds purchased for the price.

"Invest in souls," said a wealthy man, "and you lay up treasures beyond compute."

The Power of the Bible

"Janet Livingstone, David's sister, gave me a Bible just before I went to find David," said Stanley, the man who found Livingstone. "Not wanting to risk it on the voyage around the Victorian Nyanza, I asked Frank Pocock, my companion, to lend me his somewhat worn and stained copy; and I sailed on my way to Uganda, little thinking of the revolution that Book would make in Central Africa."

For several days the explorer stayed in Uganda, then one morning the subject of religion came up, and while talking Stanley struck an emotional chord in the king's heart by making a casual reference to the angels.

"Tell us more about the angels," said the king.

Stanley's verbal descriptions about them were insufficient to satisfy the king and his chiefs, so Stanley remembered his friend's old and battered Bible.

"I have a book with me," he said, "which will tell you far better, not only what angels are, but what God and His blessed Son are like, to whom the angels are but ministering servants."

"Fetch it," they eagerly cried. "Fetch it now; we will wait."

They waited until the book was opened and Stanley read the tenth chapter of Ezekiel and the seventh chapter of the Revelation from the ninth verse to the end.

"As I read the eleventh and twelfth verses, 'And all the angels stood round about the throne and about the elders and the four beasts, and fell before the throne on their faces and worshiped God, saying, Amen, blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God, forever and ever, amen,' you could have heard a pin drop. And when they heard the concluding verses, 'They shall hunger no more, neither thirst any more, neither shall the sun light upon them, nor any heat. For the Lamb . . . shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes,' I had a presentiment that Uganda would eventually be won for Christ."

When Stanley started to leave, and had gone a little ways from the king, that old King Mtesa could never forget the wonderful words, so he sent a runner after him, saying, "The Book! Mtesa wants the book!"

Stanley gave the messenger the Book. That Book began to work spiritual revolutions in Uganda, and today there are many thousands of Christians in that land. On the very spot where later Bishop James Hannington was murdered by cannibals, there now stands one of the largest churches in all the world, and often as high as eight thousand Christians gather there for worship.

The Bible is spiritual seed to be sown in fertile soils that a harvest shall be reaped in all eternity.

Said a famous missionary speaking to five hundred preachers, "The problem of the Christian ministry is the Christian minister."

He also asked this question: "Can you by acting like the devil get the devil out of people?"

THE PREACHER'S WORKSHOP

An exchange of methods, plans and seasonal suggestions. If you have discovered an idea that has proved successful in your church, send it in.

Roy E. Swim

Our Country

"Our country is worth dying for, not because of its wheat fields, its tall buildings and its gold, but our country is worth dying for because of those values of moral and spiritual force which are intangible."—DR. J. B. CHAPMAN at 1942 Superintendents' Conference.

America's Creed

Dr. Daniel A Poling, president of the International Society of Christian Endeavor has offered to youth an "American's Creed for 1942." It contains the following points:

1. I will put first things first (God and country, church and home).
2. I will do my bit and make it my best.
3. I will serve where I am called (for such a time as this, freedom is not an inheritance—it is an achievement).
4. I will destroy intolerance—beginning in my own heart (we are Jews; we are Catholics; we are Protestants; we are white; we are black; we are first generation and sixth generation Americans—and we are Americans all).
5. I will be unusually alert in my usual activities and duties (life must go on and there must be neither neglect nor a war hysteria).
6. I will "hate no one" (hate their vices, not themselves, for hate corrodes the souls of those who hate).
7. Always I will conquer fear with faith; I will meet rumor with reason; I will assuage my sorrows by sharing my joys; I will make prayer my practice and service my program; I will "laugh and love and lift"; I will trust and not be afraid.—*The Allied Youth.*

The Foundation of National Greatness

The spectacle (of war) is full of warning for ourselves. It shows us that material advance may be moral retrogression, and that widely extended comfort, rapidly increasing knowledge, vast literary activity may co-exist in philosophy with a dreary materialism, in morals with a corrupted selfishness, in religion with a blank negation. It proves to us—and at this moment the white cliffs of England

seem to reverberate to us in echoing thunder the solemn lesson—it proves to us that not on refinement, but on spirituality; not on selfishness, but on sacrifice; not on knowledge, but on wisdom; not on intelligence, but on faith, rests the entire superstructure of national greatness and individual peace.—CANON F. W. FARRAR during Franco-Prussian War in 1870.

And What of America?

A preacher in England presents this heart-searching contrast which we in America do well to heed:

"We have been a pleasure-loving people, dishonoring God's day, picnicking and bathing—now the seashores are barred, no picnics, no bathing.

"We have preferred motor travel to church-going—now there is a shortage of motor fuel.

"We have ignored the ringing of the church bells calling us to worship—now the bells cannot ring except to warn of invasion.

"We have left the churches half empty when they should have been filled with worshipers—now they are in ruin.

"We would not listen to the way of peace—now we are forced to listen to the way of war.

The money we would not give to the Lord's work—now is taken from us in taxes and higher prices.

"The food for which we forgot to return thanks—now is unobtainable.

"The service we refused to give to God—now is conscripted for the country.

"Lives we refused to live under God's control—now are under the nation's control.

"Nights we would not spend in 'watching unto prayer'—now are spent in anxious air-raid precautions.

"The evils of modernism we would not fight—now we see what Germany, the seat of this teaching, has produced!"—*Alliance Weekly.*

Drunkenness Versus Temperance

"Some of the domestic evils of drunkenness are: houses without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals or manners. Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the brain, and spirit in the whole constitution."—BENJAMIN FRANKLIN.

The "Success" of Repeal

The Eighteenth Amendment was repealed to "get rid of bootlegging," you will recall. The other day the largest illicit still in the history of the government was found by federal agents. One purpose of the Eighteenth Amendment's repeal was to get rid of the awful saloon and the promise was given that it should never return. Today there is in this country one saloon for every seventy-one families, two saloons for every church, five saloons for every three public schools, and \$3 spent for liquor for every \$2 spent for education.—*United Presbyterian.*

Pagan or Christian

Raise pagans and you reap paganism!

A nation that allows its children to drift out from under "the greatest civilizing, molding, uplifting power in the globe" ought not to be surprised when it reaps a devastating crop of violence—lawlessness—immorality — and an annual crime bill of \$15,000,000,000.

With 20,000,000 boys and girls in America uninstructed in religious

Christ at the Controls of Life

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This booklet should be widely used for personal reading and study, also for discussion groups in local churches and institutes.

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principles, with child delinquency and crime in rapid increase, with statistics clearly showing that the lack of spiritual instruction is a major contributing factor in youth crime careers—is it any wonder that crime experts—two-fisted realists—have been challenging the friends of youth to do something toward teaching these youngsters religious fundamentals—how to make wise choices—how to take the high road in life?—*Missouri Church and Sunday School Council.*

"All Out" for Victory

"Our church ought to strip the decks, take off the bright colors, put on the battle gray and man the guns for a spiritual crusade as intensive and expensive as the 'all out' of the United Nations against the enemies of freedom."—DR. J. B. CHAPMAN, at 1942 Superintendents' Conference.

A Worthy Cause

If we cannot choose a cause that is certain to win—we can choose a cause which it would be an honor to lose."—J. P. JACKS.

Within God's Keeping

And are we yet alive,
And see each other's face?
Glory and praise to Jesus give,
For His redeeming grace.

What troubles have we seen,
What conflicts have we passed,
Fightings without and fears within,
Since we assembled last!

But out of all the Lord
Hath brought us by His love;
And still He doth His help afford,
And hides our life above.
—CHARLES WESLEY from Hymns for Christian Friends.

Ten Rules for Christian Living In a World at War

1. Do not let the war become an excuse for neglecting and ignoring life's normal responsibilities and duties.
2. Take time for counsel and give place to reason before following through on decisions made when the emotions are aroused.
3. Make light of your own sacrifices while being ready to acknowledge the greater sacrifices of others.
4. Maintain a sense of humor.
5. Let there be no hate of persons in anything you think, or say, or do.
6. Do not impute selfish motives to those who differ with you in what they conceive to be their compelling duty in this time of war.
7. Hold fast to regular habits of prayer and worship, which renew the

soul, strengthen the mind, and keep one morally fit.

8. Learn to surmount fears with faith, to conquer rumors with reason, and to overcome personal grief through sharing the grief of others.

9. Forget not that you are an ambassador for Christ and thereby especially sent to live for peace and universal brotherhood.

10. Set no god above God the Father of all, who is suffering with burdened humanity and co-operating with man in his struggle for permanent peace.—W. RALPH WARD, JR., in *Zion's Herald*.

If He Should Come

Where would I be on a prayer meeting night

If my Lord should suddenly come?
At church, in my place, or out with the crowd
Just having some innocent fun?

Where would I be? Getting food for my soul,

And praying for those who are lost;
Or, absent again—forgetting the One
Who bought us at infinite cost?

Where would I be? I've excuses enough,

But how would they look in His sight?

Where would I want Him to find me at last

Should He come on a prayer meeting night?

—Selected in *Bulletin First Church Hutchinson, Kansas.*

Some Sentence Sermons? ? ?

Those with the most horse sense do the least kicking.

Some minds are like concrete, thoroughly mixed and firmly set.

Cheerfulness or joyfulness is the atmosphere under which all things thrive.

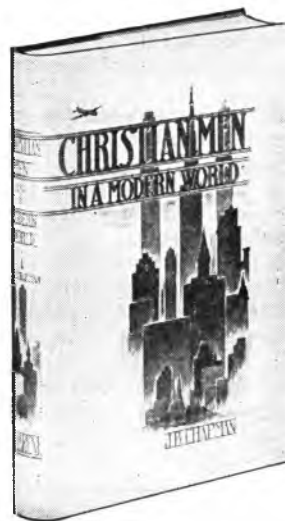
The measure of a man's real character is what he would do if he knew he would never be found out.

A godly walk brings godly talk.

—*Albuquerque First Church Bulletin.*

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●Fifteen devotional addresses by General Superintendent J. B. Chapman. That statement is sufficient. To extol the author's ability as a writer is unnecessary. So we simply say, Members and Friends of the Church of the Nazarene, another book by Dr. Chapman.

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1. The Christian Perspective
2. Cheap Religion
3. An Appraisal of Life's Values
4. Faith the Overcoming Principle
5. Selfishness and Unselfishness
6. Spontaneity and Regularity in Life and Service
7. Vigilance the Price of Safety
8. The Spiritual Christian
9. The Permanent Triumph of God's People
10. Our Heritage from the Past
11. Grace and Good Sense
12. The Good Church Member
13. Faith a Factor in Christian Life and Service
14. Neither Heredity nor Environment
15. Is God Fair?